

CHRISTIAN CENTURY

Of the Disciples of Christ.

Vol. XVIII

Chicago, Oct. 31 1901

No. 44.

LEADING FEATURES.

The Unity of the Church

The Visitor

The Word in the Church

*Christological Tendencies of
the Times*

Sacred Music

Letters to the Book Lover

European Letter

*The Indestructible Elements
in the Bible.*

Published Weekly By THE
CHRISTIAN CENTURY COMPANY
358 Dearborn Street, CHICAGO

THE CHRISTIAN CENTURY.

A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE.

Published by

The Christian Century Company,

355 DEARBORN STREET, CHICAGO.

Subscriptions—

Are payable in advance and may begin at any time. Terms, \$1.50 a year. Arrerage rate after 90 days \$2.00. Foreign subscriptions \$1.00 extra.

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“Our Plea for Union And The Present Crisis”

By Professor
Herbert L. Willett



HISTORIC review of the religious position and the present opportunities and perils of the Disciples of Christ. A series of editorial articles from the pen of Dr. Willett, which appeared recently in THE CHRISTIAN CENTURY, dealing with the subject of Christian Unity, called forth so many expressions of appreciation and demands for their appearance in more permanent form that

The Christian Century Company has secured their thorough revision and enlargement by Dr. Willett and now presents them under the above title, in the form for which so strong a demand has been made.

The following table of contents will give an idea of the scope and motive of the book.

Introduction—The Task of the New Century.

1. Are the Disciples a Denomination?
2. Have we the Sect Spirit?
3. Do the Disciples Desire Christian Union?
4. Do We Wish Apostolic Christianity Restored?
5. What do We More than Others?
6. What Constitutes a Sectarian Attitude?
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8. The Two Paths.
9. Denominational Sentiment.
10. Apostolic Christianity—The Sources.
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13. Apostolic Christianity—The Spirit.
14. The Form of Christian Union.
15. The Church of the Future.
16. Christian Unity—An Appeal.

Dr. Willett needs no introduction to our readers. Every Disciple is familiar with his name and the prominence of his work. He is not only a leader amongst our own people, but is generally recognized as one of the best known and most popular Biblical lecturers on the American platform. The fact that he is the author of *Our Plea for Union and The Present Crisis* is ample assurance of its surpassing interest and value.

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THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

Chicago, Ill., October 31, 1901.

Number 44.

WORTH WHILE.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one who will smile
When everything goes dead wrong;
For a test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists the desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today;
They make up the item of life.
By the virtue that conquers passion,
And the sorrow that hides in a smile,—
It is these that are worth the homage of earth,
For we find them but once in a while.

—Ella Wheeler Wilcox.

THE UNITY OF THE CHURCH.



ONE of the problems presented to the Church for its consideration in these times is that of a possible unification of sentiment and interest among the various communions, such as will prove an effective means of advancing the cause of Christ in the communities where it has representation. It is apparent that such a unity as would be both convincing to the outside observer and economical in the work of the Church does not now exist. The question of an incorporating or organic unity may be set on one side for the present as beyond the field of discussion. The fact remains that among the churches now occupying the field, there prevails no such spirit of harmony and brotherhood as might be expected from those who bear the common name of Christian. It does not take long observation to convince anyone that the churches give evidence of an interest rather in their own denominational enterprises than in the advancement of the cause of Christ as a whole. This may be only an apparent state of affairs. It certainly is not a true judgment regarding many of the people of God; nevertheless it appeals to the man outside as one of the striking features of present-day Christianity; that it seeks rather its own things than the things of others; and that each church, viewed denominationally, is jealous of its own rights and privileges, and is eager to take advantage of the rest wherever opportunity offers, whether in the local communities or in the broader missionary fields of the world.

Doubtless much of this apparent attitude of rivalry is accounted for in some degree by an unconscious effort to push forward the only enterprises in which the particular church is interested, namely: those of its own denominational sort. Probably the question of the work of the Church as a whole does not appeal so strongly to any one of the different bodies of Christians as does its own work, and thus the appearance of rivalry is in some measure explained. Nevertheless it cannot be denied that those rivalries do exist, especially in smaller places and country districts, and are of such a character as to disquiet the heart of a believer in the progress of Christianity, and in the early redemption of the world. In towns where the church-going population is limited, the rivalry between the churches is keen and sometimes, unhappily, unscrupulous. The outside world looks on with a half tolerant and half contemptuous surprise which plainly reveals a perception of the underlying differences which divide these people claiming fellowship with each other and with a common Lord.

Turning to the picture of the apostolic churches, presented in the New Testament, it must be observed that the conditions were those of congregations living in harmony one with another, in so far as their interests touched, or if they manifested tokens of faction and strife these were visited with severe censure by their apostolic leaders. Our Lord himself expressed the keenest anxiety for a unity of heart and life among his followers, such as would convince the world of the verity of his claims and the reality of Christian experience among his followers. The great intercessory prayer has as one of its outstanding features the petition that those who should believe on him through the word of the apostles might be one with a unity which characterizes the relations of Father and Son, and this to the end that the world might believe that he was sent of the Father. In the church at Corinth foolish admiration for different leaders had led to strife among the members so that a Pauline party, an Apollos party, a Petrine party, and a Christ party had grown up, mutually antagonistic and destructive to the interests of the cause of Christ in that city. It was with the sternest rebukes that the apostle met this state of strife. He demanded instant abandonment of the party names and factional attitude, challenging them to show why they should bear the badges of those who were simply teachers of the common faith.

It is apparent, therefore, that while perfect liberty was permitted among the early churches, and their affairs were ordered with such wisdom as men open to the leading of the divine Spirit might manifest, without any rigid rules of organization or plans of govern-

ment, yet these churches, for the most part, lived in unity one with another and owed allegiance only to the common Master in whose name they had received pardon of their sins. This condition of unity, not formal and ecclesiastical, but spiritual and vital, must ever remain the ideal of the Church; and wherever it is destroyed by sectarian jealousies and failure so to co-operate as to manifest before the world the inward unity of the Church, the effect can be nothing less than disastrous to the progress of the Kingdom of God, and illustrative of the sin and scandal of divisions such as those which too frequently appear in our churches today.

The denominational situation is anomalous. It may be frankly admitted that the divisions which have appeared in the Church are preferable to the old uniformity of stagnation which characterized the pre-Reformation period. But this argument itself is not sufficient to vindicate the continuance of sectarian rivalries such as prevail today. One may confess that the divisions into which the Church has been rent were necessitated by the spirit of independence and inquiry which arose with the Reformation. Still the question forces itself upon the attention of a careful thinker,—Has not this divisive tendency run sufficiently its course, and ought not the spirit of unity to begin to prevail among the people of God?

Perhaps the chief difficulty in regaining that lost unity lies in the constant tendency to regard its restoration as bound up with some plan of ecclesiastical or mechanical union of an incorporating and formal sort. The problem is really much simpler than this, whatever its ultimate terms may be. The present question is not one of finding a church into which our communions can be merged, but of cultivating the unity of spirit in the bond of peace which the apostle emphasized as one of the essentials of the Christian life. The spirit of unity once admitted freely will form for itself such a body as is suited to its life. The first duty is that of kindling in the hearts of all the people of God the consciousness of brotherhood and common service under the direction of the divine Spirit.

THE VISITOR.



THE events of the past week at Yale University have been of unusual interest to the entire circle of educators in America and throughout the world. The bi-centennial of any institution is a moment of historic interest, and gives an indication of the interests of the men of two centuries back. The character of the founders of the Republic is illustrated in the fact that within twenty years after the Pilgrims landed at Plymouth the foundation of the first American university had been laid. To be sure, the little school to which John Harvard gave his fortune, his library and his name at Cambridge, a few miles out from Boston, gave but faint promise of developing into the Harvard University of our day. But it was a beginning, and one that has been nobly followed up. The Connecticut colony began its formal life many years later, but one of its earliest ambitions was the possession of a school, which like that at Cambridge, should be a Christian foundation and competent to send out ministers of the gospel. It was because the colonists, both in Virginia and in New England, feared what they termed "an illiterate ministry" that they gave such early attention to educa-

tion. Not only were the purposes and mottoes of the early schools religious, but from Harvard alone during its first century of life three hundred and seventeen men went out as preachers of Christianity.

Yale began its work in 1701, and other schools came into being as rapidly as the developing country could produce them—Columbia and Princeton in 1746; Brown in 1764; Dartmouth in 1769; Burlington in 1791, and Bowdoin in 1795. The reason for this early interest in education lay in the intellectual character of the colonists. Both in Virginia and the north the founders of the colonies were devoted to literary pursuits, and were keenly alive to the importance of culture for the well-being of the people. Most of their troubles in the motherland had arisen from their fearless advocacy of the doctrines of liberty both by speech and press. It was the authorship of the Pilgrims which caused their exile in Holland. The name most revered among these emigrants to the new world was that of John Robinson, their honored pastor, whom they had left behind at Leyden, where he not only preached the gospel, but taught in the university, and disputed against Episcopius. His writings were almost a law for the rising colony in New England. Many of the leaders of the new state were well known as writers. Brewster was publisher and author. The record of Winthrop and Morton show them to have been men skilled in the use of the pen. Many of the leaders were graduates of Oxford and Cambridge. Such preachers as Cotton, Hooker and Roger Williams were intellectual giants. It has been most fortunate for the Republic that the shaping of its future life was in the hands of men who saw that all the best elements of national prosperity wait upon education, and who accordingly infused into the growing nation the reverence for religion and the love of learning. The services rendered by such schools as Yale and Harvard can be neither recompensed nor estimated, and now Yale, after two centuries of splendid service, is celebrating the anniversary of her birth. If Eli Yale could come back once more he would be almost as much a stranger to the scene as the newest arrival among the freshmen. Nothing is the same, save the fine old forms of East Rock and West Rock, standing like sentinels, and the far-stretching curve of the bay, as it winds about toward Savin Rock. All else is changed, but the change has come so gradually and silently that it is interwoven with some of the fairest intellectual achievements of the nation. The names that have made Yale illustrious are not only hers but belong to the Republic. President Roosevelt well expressed this fact when, as the culminating event of the celebration, in receiving his degree at the hands of President Hadley, he said: "I have never had a hard task to perform, in promoting civic righteousness and public welfare, that I did not find a Yale man working shoulder to shoulder with me." It is in such services as advance the well-being of the nation that a school, large or small, finds its highest mission. No amount of endowment, numbers of faculty and students, or value of equipment can exhaust the ideal of an institution of this kind. It is set as a guarantor of public intelligence and virtue.

President Hadley is the representative of Yale's new policy. The tradition of the historic school was a ministerial president, who fulfilled the older idea of a college president as a teacher of moral philosophy and a commanding personality at chapel and other functions. But the new college president is an executive. He may be a teacher still, in many instances

he is, but his primary work is that of an organizer and administrator. This President Hadley is proving himself, and it is fair to believe that the future of Yale, in his hands and those of men of similar type, will not be less illustrious than the administrations of the Woolseys, the Porters, and the Dwights have made it in the past.

"Here's to good, old Yale!"

THE WORLD IN THE CHURCH.



THIS is the season for great ecclesiastical councils. From Maine to California the hosts of the Lord have been meeting to review their forces, survey the enemy and plan for further developments of the great war. All the sections of Protestantism in America have been, or are thus engaged, and the daily papers have given considerable space to certain of their proceedings.

On the surface and from a casual reading of newspaper reports—which is all that the average man would think of giving—it would appear that a good deal of the spirit commonly called "worldly" had crept into and possessed the church of Jesus Christ. Can the public who do not attend these gatherings feel convinced that those who lead them are profoundly and supremely filled and controlled by the spirit of religion? Alas! the ordinary reports almost never reflect whatever of true religious value may be in any of the gatherings. These reports are mainly concerned with three matters, finance, organization, and personal success. A treasurer's annual statement is always sure of being summarized, even when the most inspiring spiritual message is ignored. The speeches which deal with the financial will tend to confirm the feeling that this is the real heart of the council, that money is the chief end of the church as it is of the stock exchange.

The problems of organization are also supposed to be of public interest, and the warm discussions which arise over them, the element of personality which is certain to creep in, go out as if they also reflected the true spirit and highest interest of the Church of Christ. And closely connected with organization and with the conduct of the program of such gatherings, the question of personal success, the passion of personal ambition, must be considered. When the Rev. Jeremiah Stickler, who has occupied a certain office for a number of years, is subjected to criticism, or has the existence of his office threatened, the temperature, not only of his own language, but of the entire council is raised far above the "normal." Then the pencils of reporters become busy, and the world has an opportunity for spicy comments. Or, when the Rev. Dr. Contius Eloquent makes an oration or preaches the annual sermon does he not occupy a place which is the envy of other Christian men, and is not much of the criticism of his effort in public and in private devoted to the question of his personal success? And the world has heard and vaguely remembers the word of Jesus about those who receive the honor of men, and therefore cannot receive the honor of God. If the memory of his word is faint, the perception of the principle is more distinct; men feel the incongruousness of the situation when followers of him who was crucified are seen aspiring to petty throws of human praise, and hurrying to exalted seats.

All this we have mentioned in order to show that

there is much to be said for the accusation that these yearly meetings reveal in too obvious a manner that the "world" has invaded and conquered the Church. The superficial reader of reports is led astray indeed, if he thinks there is nothing divine in the Church, nothing of Christ's own spirit in its assemblies; but the policy of some church leaders, and the atmosphere of some committee rooms, and the self-seeking worldliness of many ministers lend some confirmation to that false conclusion.

There is in all these assemblies evidence which points in another direction. Who can read the brief and yet, we believe, valuable accounts of the various denominational gatherings in *The Christian Century* without being impressed anew by this solid mass of work which the churches of Christ are doing in this land and abroad? The discussions at the great gathering of Episcopalians in the far West have concentrated attention upon the marriage laws of this country as nothing for many years has done. The annual convention of the Disciples at Minneapolis should open the eyes of the entire nation to the almost unparalleled evangelistic success of that body of earnest preachers and servants of Christ. The meeting of the American Board at Hartford was remarkable for a scene where, through the effort to remove a debt of one hundred thousand dollars, the enthusiasm of Christian hearts for Christ and his gospel and the peoples of the earth flashed out in generous gift, in glowing speech, and triumphant song. The American Missionary Association has moreover borne witness to the world that it stands for the unity of man, meeting under its venerable and thrilling motto, "Of one blood—all nations," and resolving anew to unite religion and patriotism in the work of preaching Christ to all the colored races within the wide bounds of the American Republic.

The deeper souls who read about ecclesiastical gatherings will always strive, in the honor of Christ's name, to see between the lines of the hasty summary the consecration of true Christian hearts to his kingdom. Too much of the world is in the Church; but the Church is in the world. It is here, the bride of Christ; this living and energetic body of which he is the living omnipotent head. After all our criticism, and even with its many faults before our minds, we recall the fact that it contains a multitude of those who are being saved, who are joined unto the Lord, who have been washed from their sins, who are, not perfect, but being perfected against "that day." The Church is in the world and our whole and only hope for this world springs undying from that fact.

The German proverb, "If I rest I rust," applies to many things besides the key. If water rests it stagnates. If the tree rests it dies, for its winter state is only a half-rest. If the eye rests, it grows dim and blind. If the lungs rest, we cease to breathe. If the heart rests we die. What is true living but loving? And what is loving but growth in the likeness of God? Work is the mission of mankind on this earth. A day is ever struggling forward, a day will arrive, in some approximate degree, when he who has no work to do, by whatever name he may be called, will not find it good to show himself in any quarter of the solar system; but may go and look out elsewhere, if there be any idle planet discoverable. Let all honest workers rejoice that such law, the first of nature, has been made good on them.

NOTES AND COMMENTS.

It is said that Edwards county is the only county in Illinois in which over one half of the children are in Sunday school. And there the county jail is empty a good part of the time.

A prominent Sunday school worker says that the only audiences he has addressed in the state of Illinois in which fifty-four per cent of the men present were under twenty-one years of age were in the penitentiaries.

The Russian peasant, besides being a fatalist—perhaps because he is a fatalist—is passively contented with his hard lot. He knows nothing of that divine discontent which is the spring of change and progress. When he suffers injury he bows his head in stolid submission, saying: "The Czar is busy and God is afar off." Wait till he finds out that, however busy the Czar may be, God is near! His social awakening will then come.

When Sunday is transformed from a holy day to a holiday, it sooner or later becomes a day of toil. Even the French people are beginning to realize that they need a rest day. On a recent Sunday a procession of employes from the shops and stores marched through the streets of Paris carrying banners with the motto, "Buy nothing on Sundays." Sunday is the laboring man's best friend. To deprive him of a day of rest is to deprive him of one of his inalienable rights.

One of the cases in which the eighth commandment is often unwittingly broken is where public speakers intrench upon the time of those who are to follow them on the program. The following instance of regard for the rights of others is given as if it were something extraordinary: "Few evidences of practical Christianity and the unselfishness it breeds are more striking than the fact that at the recent missionary day at Northfield, when over fifty men and women spoke from the auditorium platform, no speaker occupied more than his allotted time."

A Blow to Spiritualism.

More than ordinary interest attaches to the voluntary severance of Mrs. Piper from connection with the work of the Society for Psychical Research. Her spirit messages, given while in a state of trance, were regarded by the members of that society as establishing the claim that communication might be held with the unseen world. She now makes the extraordinary statement that while in the trance state she acted simply as an automaton and that she herself has no explanation to offer of the experiences of which she was the subject. She more than questions the theory that the phenomena had anything whatever to do with the intervention of disembodied spirits, and is inclined to search for their explanation in telepathy. She quotes the remark of Phillips Brooks, who, when present at one of her seances, said: "This may be the back door into heaven, but I want to go in by the front door." This frank avowal on the part of Mrs. Piper of the conviction that the spirits of the dead did not speak through her will be a heavy blow to spiritualism.

A Forward Movement at Yale.

A great deal that has been said of late against the eleemosynary feature in the education of theological students would be equally pertinent if directed against

the free training of our military cadets at West Point. It is well, however, to do all that can be done to preserve in the young men who are under training for the ministry of the Gospel independence and self-respect. Hence we hail with satisfaction the movement in Yale Divinity School to inaugurate a system of religious work by the students under the direction of local pastors and mission workers. No financial aid is now given to the students, but such as they earn by work actually done. Other seminaries have adopted this system and are satisfied with its results. It seems to be the true solution of a perplexing problem.

Christianity Not Dying Out.

Those who imagine that Christianity is dying out have merely to glance at the most recent religious statistics to be disabused of that idea. While, in the past hundred years, the population of the United States has increased thirteenfold, church members have increased four times as much. A hundred years ago half a million dollars would probably cover everything raised for these purposes; now the churches of this country spend annually over twenty-eight millions on hospitals, orphanages and other benevolence, five and a half millions for foreign missions and an equal or greater sum for home missions. The annual expenditure for the churches and benevolent work of the world is estimated at \$1,009,369,494.

The Color Line at the White House.

It was to be expected that President Roosevelt would do unconventional things. His action in entertaining Booker T. Washington, the president of Tuskegee Institute, at dinner has produced something of a sensation—especially in the South. This is the first instance on record in which a negro has received such a mark of presidential favor. With but few exceptions the press of the country commend the action of the president in giving recognition to one who has broken through the invidious bars of circumstance and has taken a foremost place among the educational leaders of our time. Booker T. Washington has devoted his life to the uplifting of his people; his success has been phenomenal, and for his work's sake he deserves the nation's gratitude.

College Men Increasing.

Our prosperity as a nation is not altogether on the material side. With hardly an exception the colleges of the land report a large increase in the enrollment of students. Last year the graduating lists showed an increase of twenty-five per cent upon the previous year. This year the ratio of increase is probably greater. The demand for college-bred men in all branches of business continues to grow. The educational ideals of the present day are intensely practical—too practical, perhaps—and the trained mind has the best chances of success.

IN STORM AND STRIFE.

In storm and strife
The bells of life
Forever keep a-ringing;
In dark and dawn
The heart sings on—
Forevermore a-singing.
Still in the night
The soul sees light
A brighter future bringing,
Dim grief in flight,
And rainbows bright,
And even the storms a-singing!

—Atlanta Constitution.

CONTRIBUTED

TAKE HEART.

I think we are too ready with complaint
In this fair world of God's. Had we no hope
Indeed, beyond the zenith and the slope
Of yon grey blank of sky, we might grow faint
To muse upon eternity's constraint
Round our aspirant souls: but since the scope
Must widen early, is it well to droop,
For a few days consumed in loss and taint?
O pusillanimous heart be comforted,
And, like a cheerful traveler, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? At least it may be said,
"Because the way is short, I thank Thee, God,"
—E. B. Browning.

CHRISTOLOGICAL TENDENCIES OF THE TIME.

W. J. LHAMON.

No. VII. Missions.



HEN Dr. John E. Clough of the famous Ongole Mission was in America some years ago it is reported that he was asked the following question: "Do you preach the law first or the Gospel?" and that he gave the following reply: "I used to talk Moses to them, did so for years; I have changed now. I leave Moses till later. I preach Christ and him crucified first, last and all the time. They say amen to the law; they have what they believe is the law of God already; what they need is Christ."

This incident may be taken as an indication of the inevitable tendency of all missionary enterprise. It is the universal experience of missionaries that heathen and barbarous peoples do not respond to civilized speculations, or to ancient laws and cults, or to modern ceremonialism, as they do to the simple story and sublime person of our Lord Jesus Christ.

Jesus is the universal man, and about him there is something that wins the heart of man as man. He holds a key that is more than magic, and doors open to him that are forever closed to art and science and philosophy and law. There are many wonderful effects springing from the story of Jesus, and among them this is not the least—namely, that it has proved itself by actual experiment through nineteen centuries a conquering power over people of every kindred and tongue and tribe and nation. Over the most cultured the Savior has thrown the spell of his holier culture, and over the most barbarous he has thrown the charm of his personal affection.

Many times the story has been told of the first convert from among the fierce inhabitants of Tahiti. It is worth telling again in this Christological argument. During sixteen years of faithful work the missionaries had not the encouragement of a single conversion to Christ. But in prayer they continued teaching and preaching. One day the missionary, standing amidst a group of islanders, was reading to them portions of the Gospel according to John. When he read, "God so loved the world that he gave his only begotten Son

that whosoever believeth on him should not perish but have eternal life," the chief stopped him and asked that it be read again. Then he said, "That means that your God loves you, but your God does not love us." The missionary read it again, emphasizing the word "world" and the word "whosoever," and explained that the Father of Jesus loves all his earthly children, and wants them all to be like Jesus, that they may be his true children. Convinced of this the chieftain said, "Since your God loves, your God shall be my God, for our gods do not love." This was the beginning of conversions in Tahiti, and the work spread with amazing rapidity. Idols were destroyed, cannibal ovens were demolished, churches and schools sprang up, and a whole new civilization appeared as the fruits of that teaching of God's Fatherhood revealed in the Brotherhood of Jesus.

But all this is Christological. The change was wrought by the story of Christ's love as manifested in his life and death, and by the story of his victory as shown in his resurrection. To this the savage islanders have responded, not once nor twice, but in cases that are all but countless. Out from Jewish sources goes the story of this love into all Gentile lands, conquering and to conquer. It is the marvel of history and the miracle of providence. With Jew and Gentile, barbarian, Scythian, bond and free, Christ becomes all and in all. It is he who breaks down "the middle wall of partition" and makes of the twain or the twenty one new man.

We cannot imagine such effects following any other line of teaching, and in point of historic fact such effects have never sprung from any other cause. Suppose that our missionaries, instead of insisting upon the simple story of the Savior of men, should persist in bandying about the ears of savage or half-civilized peoples the conflicting five points of Calvinism and Arminianism; or that they should go more deeply into theological matters and talk learnedly about sublapsarianism and supralapsarianism; or that they should enter into the old discussions of the seventh century about monophysitism and monotheletism; or that they should attempt to solve effectually the metaphysical problems involved in the kenosis or the krypsis, or in the homo-ousia, or the hetero-ousia, or the homoi-ousia!!!! The very thought of such a procedure suggests an incongruity. Such discussions have no appeal to any sort of human being except perverted schoolmen. To the child of nature and of God they are as foreign and cold and useless as the icebergs of our hypothetical open polar sea. But the Christ—simply, seriously, sweetly presented—how he "finds" the hearts of men! It is Coleridge's expression, "The Savior finds me." And it is this finding power of Christ that has transformed the islands and the continents wherever his missionaries have gone and his church has run her normal course in the history of any people.

The following beautiful incident may serve in further illustration of the theme: On Christmas day in the year 1800 William Carey baptized in the Ganges his first convert, Krishna Pal. This man, turned from the devil worship of India, celebrated his joy in the Savior by the composition of a sweet little Christological poem, the first stanza of which is this:

"O thou, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget him not."

Another and a very clear indication of the Christo-

logical tendency of missions is the use they make of the Bible. In a previous essay we sought to show that the Bible is distinctively Christological, and that it is entirely innocent of our denominational names and doctrines, and of our sectarian isms. If this is true it must follow that the use of the Bible in all Protestant mission fields must tend to eliminate doctrines that are foreign to it, and to fix the minds of missionaries and their native converts more and more upon the Christ, who fills its pages from first to last.

No other movement in the world's history has done so much to make the Bible a universal power among men as modern missions. The translation of the Bible into the tongues of their various peoples has been among the first and most beneficent works of our great foreign missionaries. The impetus they have thus given to the publication and circulation of it is all but incredible. In the beginning of the nineteenth century the Bible existed in fewer than fifty of the tongues of earth; now more than 400 languages are bearing its message to ninety per cent of the people of all the earth. Above 6,000,000 copies, more than were in the world at the beginning of the nineteenth century, are printed and distributed annually. This majestic enterprise of translation and distribution, together with the work of teachers and preachers in many lands, must tend mightily toward a consensus of thought about Christ, and a common, world-wide loyalty to him.

A last reflection. The very effort on the part of Christians to do simply what Christ commanded must have Christological effects. When his disciples do really go and teach all nations, such going must be a world-wide Christological movement, for the reason that his disciples have nothing to teach but Christ himself and what he taught. When he is presented as he presented himself, and when the Father is presented as revealed in him, and when repentance and forgiveness and baptism and life and death and resurrection and heaven are all made known after the fashion of his own teaching of them, then his commission has its perfect work in the world. And all the content of the commission is Christological. Read it anew and see if there is anything in it other than Christ himself and what he taught. Behold him in the giving of it! He stands among his disciples with uplifted, pierced hands, saying, "All authority in heaven and on earth is given to me; go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." This is our warrant, given by Christ, for the teaching of Christ far as the race of man is found.

The church of the last century began to see it so, and to the church of the century at hand there will surely come the full revelation of it, and with that a mighty Christological work, such as in kind has not been seen since the days of Peter and Paul, and in extent—never.

Columbia, Mo.

But let it not be forgotten that much as money is needed, it is not the greatest need. Money may furnish the machinery, but it cannot furnish the power to drive it. What boots it if we have the best equipment, the most complete organization, the fullest treasury, and have not spiritual power? The gift of the hand will count for little if it be not accompanied with the prayer of the heart. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

"SACRED MUSIC."

HYMN TUNES AVAILABLE AT THE PRESENT DAY.

PROF. CHARLES C. CLEMENS.



Of great interest today is the question. What kind of an heritage have we from the various early publications and others from different European sources? What is there available in hymnody at the present day for use in divine worship?

Let us take firstly those tunes written somewhat in the spirit of the German choral. In these we have one note for every syllable—strong, dignified and in every way forceful. The German choral and tunes of a similar syllabic order might well be heard oftener in our churches. There is, for example, the majestic choral, "Now thank we all our God." Of the same syllabic type, but not usually written in the form of a choral, is the old tune "St. Anne's." Tunes of this type are a glorious means of a somewhat sturdy emotional expression—dignified, almost statuesque, in its aspect.

But we do not want to be always having those sledgehammer blows of the mighty choral; and next, we have tunes in which occasional syllables are sung to two notes, giving greater fluency. Some of these are almost as stately as the tunes of the choral type, but there is with them a sense of movement and ease which is very acceptable.

Then we have the type of tune that is more florid, where it is the rule rather than an exception to have two notes to a syllable, and sometimes even more. This was carried to great excess in earlier days and the style has been very widely modified.

A type of tune of which very few specimens survive at this day is that known as the Fuguing tune. Here a portion of the last line of a verse is first taken by one part, then another, then another, and finally all repeat the line together. This gave opportunity for the frequent exercise of some especial skill on the part of the singer, a privilege which was highly prized. I cannot find that many of these tunes are included in present-day hymnals, but I have a feeling that a few more might profitably survive. Possibly the excess to which this style was carried and the occasional vain-glorious way in which the tunes were sung, led to a reaction.

When the sense of the repeated portion of the line was complete in itself, and especially when the repetition led on to an important central thought, the effect was not only good but positively impressive, provided the music was of a dignified order. Unfortunately, this was not always by any means the case. In fact, this style of tune is remembered mostly owing to its laughable situations than for any other reason. To illustrate this it is only necessary to quote "And love thee bet—and love thee bet—and love thee better than before." Or, "Oh, for a man—oh, for a man—oh, for a mansion in the skies." Here the sense is not only spoiled, but a double meaning is given that is very undignified.

Of this kind two tunes are quite familiar to congregations of the present day. Miles Lane is one. Here we have the last line, "Crown him—crown him—crown him—crown him, Lord of all." The other is the "Adeste Fideles," with the refrain, "O come, let

us adore him—O come, let us adore him, Christ the Lord." This is impressive.

Then there are the modern tunes, mostly of the fluent order, but practically covering every variety and type. In these we have much that is good and some that is weak and poor. The compilation of a hymnal for the people is one of the most difficult of enterprises. There is the important question of association. We are too grateful to the old tunes to let them go needlessly. If an old tune has its good points, let the little ones learn it and carry on the tradition. If a tune is simply old without any other qualification, away with it. Because it was the only thing available for our grandfathers, it does not follow that it is the best thing for our children. This is a restless age and the demand for new things is sometimes bewildering, but if some composers and compilers insist on giving us a grade of music only suitable to a low state of musical development, we are not compelled to sing it.

A good hymn tune, whether ancient or modern, will have clearly marked rhythm both in melody and harmony. Well-marked rhythm in melody will explain itself, but a decisive harmonic movement is equally important for congregational purposes. This is illustrated in the very simplest way in the first lines of "My faith looks up to thee." There are two printed arrangements of the harmony of these lines—one where the harmony is stationary for two whole measures, and the other where the harmony makes an effective change at the commencement of the second measure. I do not know which the composer intended, but there is no comparison between the two in effectiveness. The arrangement with the change in harmony is strong and vigorous, and with the other weak and feeble. An organist cannot control a congregation unless there be good harmonic movement.

If a congregation is singing a tune of the choral type—one syllable to each note—then a sense of solidity and even slowness may well be encouraged. But this is not the right way to sing tunes of the other type and here, while there should always be a certain stateliness, there should also be a feeling cultivated of movement and fluency. The congregation should be taught to feel and appreciate this. What is more dreary than the slow slurring of many congregations in those tunes which should be of the fluent order?

I am sure it would be of great value if congregational rehearsals were more frequently held—the congregation should be rehearsed occasionally, much in the same manner as the choir is rehearsed. The chief musical weakness of the congregation lies in the *attack*. As we frequently hear it, the organist plays over the tune, then holds the first soprano note a more or less definite time and then begins the tempo of the hymn, the congregation coming in gradually as they gain confidence. This process is generally repeated at each verse. This is certainly not ideal. I recently heard a hymn sung in a church not far from Cleveland. The tune was a good one, and the concluding portion of the third verse was sung with much expression. The beginning of the fourth verse was the crowning point of the hymn, and had it been attacked with vigor the effect would have been electrifying, but the point was lost owing to the hesitancy and lack of unanimity at the beginning of the verse.

The playing over of the hymn tune is merely a prelude, and its purpose is two-fold. It indicates the tune and the tempo in which the tune is to be sung. Let there be always a definite duration between the end of the prelude and the beginning of the hymn—say

two beats—and let the choir and congregation understand this and be constantly on the alert. If this is understood and *rehearsed* it will be just as effective for purposes of attack as if we had a conductor, and perhaps more so. The expression of a preference does not imply a condemnation of those who prefer otherwise, but personally I dislike the use of a baton in a church service. An intelligent understanding between organist, choir and congregation is of greater value than the baton, and this can best be promoted by the occasional congregational rehearsal. A minister is naturally anxious that the congregation should sing heartily and is almost unconsciously tempted to use a limited selection of well-known tunes and to hesitate to introduce new ones. To my knowledge this often results in the neglect of some of the finest tunes in the hymnal. The learning of new tunes and chants and the relearning of familiar tunes with fine attack and without dragging might be made useful features of the congregational rehearsal.

Chanting.

I sometimes wonder why chanting is so rarely done in the churches of the different denominations. I am convinced that if ministers and organists could see what an important resource they might have in chanting, we should have it oftener than we do. Chanting is undoubtedly a little difficult at the outset, especially to those who have not been accustomed to hearing chanting regularly, and many choirmasters feel that the time spent in rehearsal of chanting could be more profitably applied in some other direction. This would be assuredly true at times, but I think we may sometimes look a little further ahead. A choir and congregation who can chant well will have a greater fluency in singing the more ordinary music. Use only a few psalms at first and sing them often, and let choir and congregation always sing from pointed words, and when a little familiarity has been attained, both choir and congregation will have an added pleasure and inspiration. I do not mean that psalms should never be used unless they can be sung—not by any means—but I feel there might reasonably be a more definite place in public worship for the chanted psalm. I often have the feeling that when a congregation is reading a psalm that it is, as it were, being read at sight. When a psalm is fluently sung it represents something more than this—it has of necessity had study and attention, and its utterance becomes a more intensely personal equation. That it is possible for a congregation to acquire this I know, but at the same time I also know its initial difficulties, and I do not wish to assert that it can always be successfully done. If it is to be attempted, above all things let the choir-master have a very clear idea of the effect he desires to produce, and it will be helpful if he train a small body of voices first, so that the congregation may hear a pattern before they commence to sing. I hope it may be of interest to relate one little experience connected with a first attempt in congregational chanting.

In a Congregational church in England the minister decided to try if the congregation would not like occasionally to chant a psalm. A very short psalm was selected—the twenty-third—"The Lord is my Shepherd, I shall not want." A sufficient number of cards were printed with the words of the psalm pointed for chanting and the music of the chant clearly printed above. The choir first rehearsed it at one of their rehearsals and the following Sunday evening the minister talked a little about chanting and invited those

of the congregation who would like to do so to remain for a short rehearsal. Almost everybody accepted the invitation. The detail of the rehearsal had been carefully planned in advance so as to combine economy of time with efficiency. The organist played over the chant, then the whole choir sang the treble part of the chant in unison, humming the notes without using the words, then the congregation were invited to do exactly the same with the choir, and this was repeated two or three times, the organ playing the complete harmony as a general support. Then the choir sang the first two verses of the psalm, the congregation watching the pointed words on their cards, then the congregation sang these verses with the choir, and so on with the other verses until the whole psalm had been rehearsed. At the next rehearsal those of the congregation who were capable of singing the parts forming the harmony were invited to sing over the bass, tenor or alto parts, as the case might be, with the choir. On the third Sunday the psalm was sung in the service and was sufficiently inspiring to induce the congregation to express a desire to learn more. This work, as I understand, has been carried on successfully ever since, and the chanting of the psalms has now become as much a part of the regular service in that church as the singing of hymns. There is something in the quiet chanting of a contemplative psalm that is almost unique. There is no great energy of accent, just enough rhythmic force to keep the musical structure moving together, producing a musical atmosphere which is delightful to those accustomed to it.

Cleveland, Ohio.

EUROPEAN LETTER.

QUINCY L. DOWD.

(Continued from last week.)

Travel abroad should be purposeful as well as pleasurable, and to what better purpose could a week be spent than in visiting Prague, Bohemia? The town itself is one of the most interesting in Europe, both historically and for its remaining medieval appearance and customs. Let any one read "The Witch of Prague," by Marion Crawford, and then judge whether there is not abundant local color and charm to draw a person hither. But none of these things had the drawing power equal to one other fact, viz., that in Prague is centered a new, strong evangelical work of the nature of that originated by John Huss five centuries ago, then only to be stamped out and crushed by the all-powerful Papacy and hierarchy. Just twenty-nine years ago the Rev. Drs. E. A. Adams and A. W. Clark, then neighboring pastors in Connecticut, were sent out by the American Board on a Gospel mission to the peoples of Bohemia. The story is a thrillingly heroic one of their wise, patient efforts to gain the least sufferance or concession from a bitterly hostile government and church. Even more heart-moving is the account of their steady success and growth in the face of that overwhelming opposition. In Prague alone to-day are three effective churches having crowded congregations largely made up still of those who are nominally Catholics, either dissatisfied with what their priests are or desirous to know what there is in the new preaching of Christ and his grace to men. Besides, there are three flourishing Young Men's Christian Associations and as many temperance bands, also a home or retreat for the rescue or protection of young girls, since corruption is fearfully

rife in this city. About eighteen years ago Dr. Adams retired from this Prague field, and took up a like work among the Bohemians of Chicago. Recently Rev. John S. Porter has resumed service in co-operation with Dr. Clark. Already their operations have extended out to many important places throughout Austria. The Gospel work in Vienna among the 150,000 Bohemians there, as well as for the German population, bids fair to assume even larger proportions and to show more rapid growth than in Prague and other parts of Bohemia. As in all other mission fields the need of helpers and of financial support far exceeds all that the funds provided can meet. Can it be that Christian people in America know and realize that just now over wide districts of Austria there is a remarkable agitation on foot, whose rallying cry is, "Away from Rome!" in other words, "Independence, freedom from the galling bondage and repression so long endured under papal dominion." True, it is now largely a patriotic and political sentiment, not so much due to intelligent religious conviction. But it means a vast opportunity, a restlessness and a seeking for the real good such as signalized the Reformation period of Luther's day, and that earlier blaze of light when Huss and Jerome held up the grace of God. It would be a pitiful failure in Christian faith just now to withhold from these modern apostles to Bohemia that full, generous support their cause deserves, for right there on their battle front is the strategic frontier of Christendom at present.

On coming into Switzerland, the small neutral spot of our warring world, one takes a long breath of freedom. Here, if anywhere, the truce of God is a reality. People can come hither to adjust all their knotty relations unmolested, marriage included. It is glorious autumn, too. The season of recent heavy rains has ended. The tourist army has nearly melted away. October, with its many-tinted hues on gardens and woods, its abounding fruit and nut harvest, its bracing out-of-door life, its busy work getting ready for the shut-in winter, belongs to the few stragglers who wait for this aftermath of pleasure and mountaineering. Luzern is the focus of about all the going and coming, probably 300,000 visitors each summer passing this way. Fortunately the weather still admits of excursions to the tops of Rigi Kulm and Pilatus. For a few days past the sunshine has made the air on these summits even balmy. What could be more invigorating than a half day spent on Rigi viewing the snow range panorama followed by a two and a half hours' walk down to Weggis on the lake! The enjoyment also of a cycle ride along the shore of the Vierwaldstätter See, through Kreuz to Küsnacht, thence across the narrow strip of land to Immensee, on Lake Zug, following its shore up to Arth, is quite as highly keyed up as any climb can be. Along the roadside men and women were gathering the phenomenal crop of pears from trees as large as a good-sized elm. Very long ladders are a necessity for this work. This whole valley shows itself remarkably rich, in fact reeks with 2,000 years of dairying and intensive cultivation. While stopping to look at the tiny hill-top shrine called Tell's Chapel, scene of one of that doughty patriot's mythical exploits, a look down into a field revealed a real fight of fisticuffs going on between two Swiss lads, their brave mates standing up in the road somewhat aloof to see that the combatants had an equal chance and no favor. The rough and tumble was soon over; then all got into a cluster to argue the merits of the result. In this same vicinity is an im-

mense Catholic mission house, to which a large addition is being made, another evidence that this historic church is still to be reckoned with as having a mission among men, probably to the end of time. The ride on to Arth, sometimes within a dozen feet of the green waters of Lake Zug, with the long, frowning, rocky face of Rigi Kulm casting its dark shadow across the way, the road bordered by the picturesque chalets, rather too fragrant of their long use for animal life of many domesticated kinds, ending with a visit to the interior of the parish church in Arth, made up a half-day of wheeling far beyond any mortal's deserts. A reviving pot of tea with bread and blackberry preserves served in the low-ceiled refreshment room of Hotel du Rigi put one into metal for the late spin back to Luzern.

Yesterday, in company with an English doctor from Shrewsbury, the climb up to the top of Pilatus was made in the forenoon from the little village of Hergiswyl. Prof. George H. Gilbert had written urging a look from this height on his account. Never was a friendly request obeyed better repaid. That splendid broadside of the highest Alps with their many mighty glaciers fronting this point of view from Glärnisch on the east to the Monk and Jungfrau peaks, all looming up at times clear and free, then surrounded by a surging sea of white mottled with dark clouds, was a sight worthy of the heavenly host. But having the reader in mind one does well to consider what Mark Twain said when doing the sights at Jerusalem, "One can gorge sights to repletion as well as sweetmeats."

LETTERS TO THE BOOK LOVER.

BISHOP H. C. G. MOULE.

My Dear Friend: Last week I said something about the work of the late Bishop Westcott. I wish this week to recall a few facts concerning the man who has been appointed his successor as Bishop of Durham. Probably no appointment in recent years in the English church has given such wide satisfaction as this. Lord Salisbury has been suspected of something more than sympathy with the High Church party, and during the earlier portion of his period of responsibility his appointments seemed in harmony with that suspicion. Several of his more recent nominations of bishops and other dignitaries have suggested that either his breadth of mind has been increased or other influences are at work compelling him to recognize the claims of other sections of the Established Church of England.

Dr. Moule has been for some years recognized as the leader of the Evangelical party. He has inherited the strong Low Church traditions of Cambridge, and has given them, it is not too much to say, a new power and a new glory in English life. With that fervent devotion to the fundamental features of evangelical theology he combines great breadth and accuracy of scholarship and a sensitive insight into human nature. From the year 1881 and until 1899 he was principal of Ridley Hall, which he made famous as a training school for Anglican clergymen at Cambridge. So powerful was the influence which he exerted over men that those who had studied under him became objects of envy amongst their brethren throughout the country. While his book on "The Outlines of Christian Doctrine" shows the thoroughness with which he has studied all sides of the evan-

gelical system, the sympathetic reader of his other works will discover easily that three of these doctrines have exercised a special fascination for the mind of Dr. Moule. These are: The union with Christ; atonement through his death; and the possession of the Holy Spirit by those who are in union with him on the ground of his death by personal faith. It is an important feature of Dr. Moule's teaching that these doctrines are no less matters of experience than of theory; and no less Christian doctrines to be studied, described, defended, and preached than they are deep spiritual experiences to be passionately desired, wrestled for and triumphantly possessed.

The great power with which Dr. Moule sees life as doctrine and doctrine as life gives to his expositions of evangelical truth what I must describe as their supreme quality, namely, their penetrating force. In a style made exquisite by long and ripe culture, he so sets forth these truths as to make them speak directly to the conscience and the heart of his student reader. All of these doctrines have received at his hands simple and yet fervent treatment in a series of little books, which are much read as aids to devotional life. Among these I will name: "Union with Christ," "Secret Prayer" and "In Christ, for Christ." Dr. Moule has also published a work on the Spirit which he has entitled "Veni Creator," where his true strength hardly appears, although the subject is one which, as other works show, he has made his own. The best studies which he has given to us on this profound and most vital subject are to be found in his commentaries on Romans and Ephesians, and, above all, in the volume on Romans, which he contributed to the Expositor's Bible. Here, as it seems to me, Dr. Moule appears at his strongest and ripest. This epistle is ever the dearest to evangelical Christians, and into its depths Dr. Moule has plunged with whole-hearted delight; and the spoils he has brought to shore and spread out for us are rich indeed. No one can read this consecutive exposition without being moved to a deeper apprehension of the true nature of Christian experience and without being made to feel that in the life of faith towards Jesus Christ there are possibilities he has hardly measured and joys he has hardly tasted. Early this year Dr. Moule published a volume of sermons entitled "The Old Gospel for the New World," of which I shall not attempt a review at present.

It is worthy of remark that Dr. Moule has for a long time been recognized as one of the leaders of what is known as the Keswick Movement. He and one or two other men are mainly responsible for the wonderful history associated with that name. They have saved it from the dangerous vagaries into which lesser men would undoubtedly have led it, and they have given to it a dignity and power which makes it unique among recent developments of the Christian spirit in Great Britain.

I understand that Dr. Moule has in hand a work of utmost importance to the religious and theological world. I trust that his elevation to the great See of Durham will not be allowed by him to interrupt that wider service of the Church of Christ to which he has beyond doubt been called and which, as it seems to many of us, must have a prior claim upon his energies.

I am, yours faithfully,

A Bookman.

We may have the form of godliness without the power; but it is impossible to have the power without the form.—Edward Payson.

THE PARTING OF THE WAYS.

BY DAVID LYALL.



THE Rev. Gavin Hamilton sat before his study table on a May morning, and his face betrayed some sadness and perplexity, and he evidently found it difficult to fix his attention on his morning's work. It may be that the views from the bay window commanding the noble expanse of the Firth of Tay allured him more than was common; at least, his eyes never roamed from it, but his thoughts were far away. He was a man in the youthful prime of life, and he had a goodly presence and a face disposed to win trust and approbation. The only sign of weakness, perhaps, lay in the mouth, which was soft and mobile as a woman's. Yet the jaw had a massive squareness which betokened a man's strength of mind and will. It was a Friday morning, and his work for the following Sunday was sadly in arrears. He had but recently come to the flourishing seaside resort of Lowden Bay, and had not yet been tempted to give to his work anything but his best. But a mind distracted by personal concerns is difficult to give to abstract ideas. Finally he gave up, and taking a letter from his pocket, read it through for the fourth or fifth time that morning. Its perusal was disturbed by his housekeeper's knock at the door.

"If you please, sir, that's the page laddie from Blyth House, and Miss Blyth would be much obliged if you would go up this morning. The laird is waur, and is askin' to see you."

"Very well, Mrs. Kippen; tell the lad I'll be up within an hour," he answered, and there was a curious look on his face as he refolded the letter and returned it to his pocket-book. Then he shut up his desk and began to put on his boots. He was inwardly glad of the diversion, only it seemed strange that it should come from the very quarter which had been in his thoughts.

"It may help me to a decision," he said to himself, adding, with a sigh, "And yet, after all, there *can* only be one decision; none know it better than I."

The road to Blyth House led him pleasantly by the seashore, and he entered the grounds by a small wicket-gate, opening directly on the rough bents which skirted the shore. It was only a small property, and though Mr. Blyth was called the laird, it was a mere courtesy title. He was simply a wealthy Creetown merchant, who had built himself a goodly dwelling-place near the village of his youth, and who, by reason of his good deeds and kindly disposition, was much beloved therein.

It was a beautiful house, planned with artistic taste and skill, set like a gem in its pleasant woods near the ripple of a wimpling burn, which poured its waters into a miniature loch in the park. Hamilton looked round him with a passing sigh of envy. Here, surely, life might flow peacefully in its appointed groove. But here also hearts could ache and disappointments lurk, it being ordered that we shall have no continuing city or abiding-place. The servant who admitted him—a middle-aged butler of sober, respectable appearance—bore traces of agitation and distress on his face.

"Your master is not worse, I hope, Bennet," said the minister, as he gave him good morning. The man only shook his head, making no attempt to speak.

"The doctor's just been, sir," he said, finding his

voice as they ascended the wide, richly-carpeted stairs. "He says it's but a question of days—maybe hours." He opened wide the door of the sick-chamber, and having shown the minister in, at once withdrew. A professional nurse by the bedside stepped back as Hamilton advanced, and the patient welcomed him warmly. To Hamilton's untrained eye there was nothing alarming in his appearance, though the face was certainly haggard and worn; but it had looked so for many weeks, since the dread disease which baffles medical skill had obtained the mastery, and set the limit to his days.

"You have lost no time, my friend," said the merchant, in a calm, clear voice. "You can go into the next room, nurse, within call. I want a private word with Mr. Hamilton."

The nurse withdrew. Hamilton took a chair by the bedside, and for a moment laid his strong young hand with tenderness on the wasted fingers lying outside the white bed-cover. For this man had been a pillar of strength, an abiding friend to him in the first trying days of his ministry in the place, aiding him by his counsel, guiding him by his wisdom and, above all, by the ripeness of his spiritual experience, keeping him ever in the upward way. And Hamilton, having no father of his own, and a heart gratefully responsive to the smallest kindness, now felt to him as a son. For the moment the poignancy of a personal anguish, born of the knowledge that soon he would be bereft, shut out all else.

"I am a good deal worse. Baxter admitted it this morning, Gavin, and so long as I am suffering less, and have a clear mind I want to speak to you about Kirsteen."

The minister started, and in the shadow of the curtain the red dyed his cheek.

"You have not seen her this morning? Poor child, she was up with me the greater part of the night, and has gone to rest now, I daresay. My greatest concern—nay, my only one, as you may easily believe—is leaving my one ewe lamb alone in the world."

"She will not be alone; she has troops of friends," said Hamilton, and his voice was thick in his throat.

The dying man smiled, but drearily. "She wants more than friends; she wants one strong arm to lean on. Perhaps you can guess what I mean. You know how dear every hair of her head is to me—what she has been, and is, and will be all her days, in whatever home she is placed. Yet I would give her to you, Gavin. I could die happy if I knew you would be man and wife."

Hamilton rose to his feet, and the veins stood out on his brow, and his hands clenched themselves at his side.

"You know what she is. She needs no praise from gentle or simple. There are few like her; and I believe she could pick where she chose. But my heart cleaves to you, lad, as if you were my own son. I have proved you in the last year, and I know what you are. And I say I would rather give her to you than to any man, poor in this world though you be, and I believe the bairn is of one mind with me."

Hamilton turned away, so that his face might not be seen. It was almost more than he could bear—the joy and the pain of it, and the terrible ordeal through which his soul must pass to victory.

"Well, what do you say? You are taken by surprise; but at your age it ought to be a pleasant surprise. I have watched you close, you and her together, in the last weeks, and I have hoped that perhaps the

thing might come about without any word from me. Look round, and tell me what is in your heart, and if it should be that it does not move you this way, I know you will forget what I have said. For you have that tenderness to womankind which the Lord taught us in his own life, but which we so often forget in our dealings with them."

"Mr. Blyth, I love Kirsteen as my own soul. God bless you for your faith in me. Will you give me till tomorrow to think it over—not an hour longer?"

"Certainly; there needna be that haste," said the merchant, and immediately began to speak of something else. Within an hour the minister left the house, and he only called in at the Manse to tell his housekeeper he was going to Glasgow by the midday train, and would not return until very late at night. Three o'clock of the afternoon beheld him seeking admittance at a handsome house in one of the western terraces, where abode one of the spiritual leaders and teachers of men, a man of God, whose name was revered through the length and breadth of Scotland, and beyond it among those who concern themselves with spiritual things. To this man it had been Hamilton's privilege to be assistant for two years, before his call to work in Lowden Bay. He was fortunate; he remembered, as he waited admittance, this was one of the afternoons he was at home in his study from two o'clock until four to all who might wish to see him. He was still more fortunate in finding him at home and disengaged, and the warmth of his welcome filled his heart with joy.

"Curiously enough, I was speaking of you to my wife at lunch, and saying we should meet you at the Aberdeen Conference next week. Well, and how are you getting on? We hear glowing accounts from various sources. But it is always satisfactory to have firsthand accounts."

"I'm getting on all right in my work, sir, but I'm in personal trouble, and I've come to you for advice," said Hamilton, and forthwith told his old chief the experience of the morning.

"Well, to an unattached person like yourself, it is a great temptation, and the father's trust in you is a precious thing. Where, then, does the trouble come in?"

"I am pledged to some one else."

"Tell me all about it; it will be better for you; I see your heart is burdened," said the elder man, with that peculiar touch of sympathy which set him apart from men of commoner clay. "And remember that there is nothing a man need really fear in this world except dishonor."

"It was when I was a student," began Hamilton, not shamefacedly, but with the honest courage of a man who wishes and means to do right. "She was the daughter of the house where I lodged."

The old minister nodded understandingly, but said nothing. He could have groaned aloud. It was so common a story, the basis of many a disappointed life and many a fruitless ministry. Often he had said that it would be better for the young men to be gathered together during their student days in a common hostel where they were free from the temptations of sex.

"They were very kind to me. I was a lonely country lad—perhaps more susceptible to kindness than most. And I admired her from the first moment I saw her, an admiration which increased when I saw her unselfishness and devotion to her mother. She was engaged all day at a millinery establishment in

the city, but she was up every morning by six o'clock, helping with the housework."

"And so you felt as most men feel at some period of their lives, that you were the knight to relieve the damsel in distress?" said the old man, with the gentlest touch of irony, which left no sting. "In other words, you asked her to be the mistress of the Manse when it should be yours. Am I right?"

"Yes," answered Hamilton, with a sigh. "And until I went to Lowden Bay the thought filled me with happiness."

"And now?"

"Now I know that of the real love of life I had no idea. I could lay down my life for the woman of whom I told you first. Tell me what to do?"

The old man rose, and with his thumbs in the arm-pits of his coats, took three contemplative strides across the floor.

"I am not surprised at what you have told me, Gavin. I could wish it a less common story. What does your conscience bid you do?"

"My conscience bids me marry the woman who has been faithful to me for seven long years. She is alone now. Her mother died five months ago."

"It was a pity you did not take her to Lowden at the beginning. Why did not you?"

Hamilton shook his head.

"I don't know. I had some idea of getting settled first. She has been very patient, never questioning any decision of mine. In some respects she is far too good for me."

The old man paused by the desk, and looked straightly into his young colleague's face. He was old, but the understanding of youth had not departed from him, and he could follow the workings of Hamilton's mind as if it had been an open book. He knew what war the natural man was waging there, and how youth and beauty and wealth were luring him from the way of honor.

"I have seen, as you have doubtless seen also, many ill-assorted marriages, among our brethren, arising out of circumstances somewhat similar. The one partner grows mentally, the other stands still, and there is not between them that unity which alone makes marriage the sacrament it ought to be. But another thing have I seen also, a man go back on the plighted word of his youth, and marry where he thought it would be for his social and professional advancement, and——"

"Well," said Hamilton, and his tongue was dry in his mouth.

"I have never seen blessing follow it; nay, I have such an one in my mind's eye now, whose marriage has set the seal upon his spiritual death. I know nothing of the two women of whom you have told me, but this is what I say. Go to the woman who has been faithful to you all these years. Marry her without delay, and if you faithfully do your duty by her, God will do the rest."

About seven o'clock that evening a pale, slim girl, with a somewhat weary look in her sweet face, came out by the private door of a fashionable milliner's establishment in the west end. When she saw and recognized a tall, ministerial figure waiting on the curb, the paleness and weariness left her face, and she became beautiful, glorified by the halo cast by love.

"Oh, Gavin! I was thinking of you as I came downstairs, not dreaming you were so near! Why are you here to-day?"

He drew her hand within his arm, and for a full

minute did not speak. An unspeakable tenderness overflowed in his heart, touched by a quick remorse.

"I am here to see you, Mary. I have been long enough alone in Lowden Manse. Let us be married quietly without any delay. It can be no disrespect to your mother's memory now. She knew all about it, and was not afraid of me. When will you come?"

Her hand trembled on his arm, and upon her face there was a look impossible to describe.

"I am waiting, Mary," he said, quickly.

"If you are so anxious, I think I could come now. But only this morning I was calculating that if I had another winter at my music and French I should be surprisingly proficient. I have worked very hard, Gavin. I will never shame you, dear, in Lowden Manse."

"My darling," he said, and the words were sincere enough. Under his breath he added, "God forgive me."

Before they parted that night everything was arranged, and their next meeting would be the final one before their lives were joined.

Very late that night Gavin Hamilton alighted at Lowden Bay station, and the porter touched his hat. "The laird de'ed this afternoon, sir, quite sudden an' peaceful in his sleep."

"So he need never know," said Hamilton to himself as he turned away. "I am spared one painful task. God has been better to me than I deserve."

And in the years which followed that grateful acknowledgment was often in his heart. His wife sometimes wonders what quality it is in her husband's love which makes it different from others, and why his pride in her should be so high. And though she has never found any answer to these wonderings, she counts herself the most blessed among women.—*The British Weekly*.

PLEASANTRIES.

Lawyer—Have you ever seen the prisoner at the bar? *Witness*—No, sir; but I have seen him many times when I strongly suspected he had been at it.—*Chicago News*.

Sexton (to a divine, who has been spending his holidays in the country, and who, on the sudden illness of the village parson, volunteered to take the duties)—A worse preacher would have done for us, sir, but we couldn't get one.

Absent-minded Professor—Delighted to meet you again after so many years, miss.

Elderly Lady—No longer miss, professor—I am married.

Professor—Married! Well, well, who would have thought that?

Willie had swallowed a penny, and his mother was in a state of much alarm. "Helen," she called to her sister in the next room, "send for a doctor; Willie has swallowed a penny!" The terrified and frightened boy looked up imploringly. "No, mamma," he interposed, "send for the minister." "The minister?" asked the mother, incredulously, "send for the minister?" "Yes. Because papa says our minister can get money out of anybody."

"The study of the occult sciences interests me very

much," remarked the new boarder. "I love to explore the dark depths of the mysterious, to delve into the regions of the unknown, to fathom the unfathomable, as it were, and to——" "May I help you to some of the hash, professor?" interrupted the landlady. And the good woman never knew why the other boarders smiled audibly.—*Chicago News*.

A little girl had sent back her plate for turkey two or three times, and had been helped bountifully to all the good things. Finally, she was observed looking rather disconsolately at the unfinished part of her dinner. "What's the matter, Ethel?" asked Uncle John. "You look so mournful." "That's just the matter," said Ethel. "I am mor'n full." And then she wondered why everybody laughed.

The virtues of a keen business man are often negative rather than positive. It is said that a great broker once told his son that only two things were necessary to make a great financier. "And what are those, papa?" the son asked. "Honesty and sagacity." "But what do you consider the mark of honesty to be?" "Always to keep your word." "And the mark of sagacity?" "Never to give your word."

Canon Wilberforce was giving a lesson on Jacob's ladder and the angels in a village school. He then invited any child present to ask a question. Whereupon an ingenious lad asked how it was the angels wanted a ladder when they had wings. The questioner was a little nonplussed; but, wanting to know what was floating in the children's brains, he called up a little chap and said, "Tommy, can you explain that?" "I suppose," said the urchin, "cos they was a-moultin'."

Blomfield, Bishop of London, was once asked to preside at a meeting of the debating society of a certain theological college, where the students were all young men deadly in earnest. One of these gentlemen, in the course of debate, with strong indignation evident in his voice, addressing the chair, inquired oratorically, "What, sir, would the Apostle Paul have said could he have seen the life of luxury led by our present race of prelates and church dignitaries, riding about in their carriages and living in their palaces? What, sir, I repeat, would he have said?" "I think," said the bishop, interrupting the speaker in a meek and mild voice, "that he would have said, 'Things in the Church must be looking up!'"

Abraham Lincoln said a great many wise things, but perhaps he never gave better advice than at one time to Secretary Stanton. Mr. Stanton, it seems, was greatly vexed because an army officer had refused to understand an order, or, at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Mr. Lincoln, "write it now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need another invitation. It was a bone-crusher that he read to the president. "That's right," said Abe, "that's a good one." "Who can I get to send it by?" mused the secretary. "Send it?" replied Lincoln, "send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do!"



OUR PULPIT.

THE INDESTRUCTIBLE ELEMENTS
IN THE BIBLE.

JAMES M. CAMPBELL, D. D.

"The sum of thy word is truth." Ps. 119, 160.



MUCH of the criticism of today is destructive rather than constructive. It pulls down instead of building up. The path of the destructive critic is like the track of the cyclone.

In olden time "a man was famous according as he had lifted up axes upon thick trees." Today a theologian has no surer way to notoriety than to ply his axe upon the cherished doctrines of the Christian faith. The justification of the woodman in his work of destruction is that he provides timber for useful purposes. The iconoclastic critic ought to be able to give a like justification for his work. If he tears down the old, decaying edifice, and clears away the rubbish of the centuries, it ought to be for the purpose of finding foundation points for a new building.

Signs abound in earth and air and sky that the winter time of destruction through which the Church has been passing is at length giving way to a spring time of reconstruction. Nor has the change come too soon. In the present period of transition, the truth which stands in need of special emphasis is that there are things in the revelation of God and his Word which the flight of time can never change or destroy; in other words, that there are in the Bible indestructible elements. Of what do these indestructible elements consist? We answer, they consist of the ethical and the spiritual.

The Bible contains and develops a system of unchangeable moral truth. There is at the heart of it an ethical lore which is imperishable. Go back to the Old Testament, and there you will find a code of laws which is accepted as the standard of morality to-day. The existence of such a moral code is a marvel when we consider the state of the world when it was written. How can its existence be explained, save on the ground of supernatural illumination and revelation?

It would be absurd to claim that all parts of the Bible are of equal ethical value; and it would be equally absurd to claim that none of the teachings of the Old Testament shock our moral sentiments. We pity the man who could endorse the spirit of revenge and cruelty which breathes in the words, "O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones" (Psalm cxxxvii.). What a long step there is between these words of revenge and the words of forgiveness taught by the gentle Christ: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Yet alongside these inhumane things, which must be set down to the influence of a dark and barbarous age, we find the revelation of a purer

morality than the world had yet known—a morality which man unaided could never have discovered. This moral system was far beyond the people to whom it was given. It presented to them an ideal which was ever above them, an ideal which was a constant rebuke to their carnal and sinful lives; an ideal by which they were educated and molded; an ideal which was to them a pillar of fire, guiding them from the bondage of sin into the liberty of holiness.

It is this moral element in the law which the Apostle Paul says "hath dominion over a man as long as he liveth." Whatever is moral is of everlasting obligation, it can never be annulled. Hence the decalogue of Moses is reinforced by Christ: "Think not," says the Master, "that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill."

The spiritual also is indestructible. Spiritual truth is eternal truth; it possesses something of the very life of the Eternal God from whom it came. St. Peter speaks of the incorruptible seed of the Word, by which we are born again. The imperishable seed of the Word is the living thought of the living God. The Bible is not a last year's almanac. It is a message coming to every age and to every soul, fresh from the heart of God. "The Word of God is quick and powerful"—that is, living and powerful, and hence "sharper than a two-edged sword." "The Bible," said Napoleon, "is more than a book, it is a living thing." And because living it is life-giving; through it God's life enters into human souls and makes them live.

All parts of the Bible, it is true, are not charged with the same measure of spiritual power. One spirit pervades the human body, but some parts of the body have more vitality than others. The heart, for example, has more vitality than the hands or feet—a man can live without hands or feet, but he cannot live without a heart. So, while the Holy Spirit pervades the whole Bible, some parts possess more of his quickening power than others. The living heart of the Bible is the Gospel of Jesus Christ. The life of the world is Jesus; and the life of the Bible is Jesus. The Bible is a supernatural revelation, which has Jesus Christ for its sum and substance. As another has beautifully said: "What a babe's clothes are when the babe has slipped out of them into death, and the mother's arms clasp only raiment, would be the Bible if the Babe of Bethlehem and the truths of deep-heartedness that clothed his life should slip out of it."

It is clear, therefore, that *the spirit and not the letter is the essential thing in Scripture.* "What is the chaff to the wheat? saith the Lord." And yet it is the chaff upon which so many feed! Luther has well said that in our study of God's Truth it ought ever to be our aim to get through the shell to the kernel; through the bone to the marrow; through the letter to the spirit. "It is the Spirit that quickeneth"; "The letter killeth, the Spirit giveth life."

Beware of all idolatry of the mere letter! There is a literalism that strangles the life of the Bible. The Bible does not stand or fall by the infallibility of the letter. The gold of truth is there, even if man has mixed into it a few atoms of dross. The discovery of a few verbal errors of transcribers and translators does not remove the foundation of this divinely built structure. It has firmer ground to stand upon than the inerrancy of the letter. No good reason is there why there should be any shrinkage, much less any collapse of faith in God's Word. Let the winnowing work of the literary critic be welcomed; his is a providential mission. Of one thing we may be assured,

no cardinal truth of Scripture ever has been, or ever can be, changed or destroyed. As England's foremost statesman has said, our faith rests on "the impregnable Rock of the Word of God."

The Bible is indeed a revelation of heavenly truth, but it is a revelation of heavenly truth in human life and history. God speaks to men in the language of men. The thought is divine: the word is human. God did not drop the Bible ready-made from heaven. He employed a fallible agent, when he might have employed an infallible instrument like the phonograph. He committed the heavenly treasure of his truth to the earthen vessels of human minds and human speech for the evident purpose that the excellency of the power might be seen to be of God and not of men.

When the skies are cleared, one result of the present discussions touching the subject of inspiration will be the clear out-shining of the almost forgotten truth that inspiration is a perpetual fact and experience; that God keeps in unbroken connection with man; that no age has a monopoly of his Spirit; that the operations of his Spirit, instead of being confined to apostles and prophets, are given to every man who is willing to be divinely led and taught.

The final revelation of God to man is that which is now being given to us by the Spirit. This is in accordance with the promise, "When he, the Spirit of Truth is come, he shall guide you into all truth." We are not to look for a new Bible, but we are to look for new light from the old Bible; we are not to look for a new Christ, but we are to look for larger visions of the Christ of the Gospels; we may not hope for something better than the Christianity of Christ, but we are to hope for fresh interpretations and applications of Christianity to meet the peculiar conditions and needs of the present age. The spiritual education of the race is not yet ended. God has not grown dumb. He that hath an ear let him hear what the Spirit is now saying to the churches, and to the world.

That the Bible should contain difficulties which none of us can solve is nothing more than might have been expected. There are difficulties in Nature and Providence, and why not in the Bible? A book that we could fathom with our little sounding-line of reason would be something less than a divine book. But what, meanwhile, are we to do with these difficulties? Leave them alone, and take that which is evident and clear. An old man once said: "Reading the Bible is like eating a fish. When I find a difficulty I lay it aside, and call it a bone. Why should I choke on the bones when there is so much nutritious meat for me?"

We must get to the meat—we must get to the spiritual element in the Bible, that our hungry hearts may feed upon *that*. It is the spiritual that satisfies, it is the spiritual that saves. In the transmission of his truth Christ seems to have been as careless of the form as he was careful of the spirit. "The words that I speak unto you," he says, "they are spirit and they are life." Just as some men are more soul than body, so the words of Christ are more spirit than letter; they are bursting with life; the divine glory is constantly breaking through them. There is not only more light to come from them: there is also more life to come from them. "They are *spirit* and they are *life*."

The knowledge of these spiritual truths does not lie in grammar and lexicon; they are spiritually discerned. To know them we must live into them. To

believe them we must prove them. We ought to be able to say with Thomas Erskine, "I do not believe the things contained in the Bible because I know it to be inspired; but I believe in its inspiration because I have proved the truth of the great things contained in it."

The correspondence between the words of revelation and our own experience is the best evidence that the Bible is a divine book. Concerning a book out of which God has spoken to our hearts; concerning a book which has brought to us a message of love and hope; concerning a book which has solved our darkest problems and met our deepest needs, we do not require to ask, *Is it true?* for we have the witness in ourselves that it is to us a word from heaven.

With this evidence to stand upon, questions touching the incidental things of revelation can no longer disturb our faith. What of it, if the chronological order of the books of the Old Testament has to be changed? What of it, if the Book of Genesis contains much that is legendary and traditionary? What of it, if Moses did not write the Pentateuch? What of it, if the Book of Jonah be an allegory and the Book of Job a drama? What of it, if Balaam's ass did not speak, or if Elisha's axe did not swim? Our faith in the Bible does not rest upon these things. When we can get, from any source, a higher morality than that which the Bible teaches; when we can get clearer light upon life and destiny than that which the Bible affords; when we can get a better Christ than the one whom the Bible reveals, we will give the old book up—but not before. Meanwhile, fighting down all rising doubts and fears, let us hold on to this precious book, which is the only revelation given to man of "God manifest in flesh"; the only satisfactory guide to present duty; the only certain light shining in this dark world, lighting up our path to the life beyond, and cheering us through our midnight hours, until the day dawns and the shadows flee away.

There are two ways of dealing with the evils in the world which we justly deplore, and wish to abolish; one is to attack and try to break them down forcibly; the other to dissolve or exhale them by the active presence of good. The former of these methods appears so much the most direct and obvious that it generally gains the first place in our attention. We see a wrong, and our impulse is to crush it; we see injustice, and we long to exterminate it; we observe an unrighteous institution, and we desire to overthrow it. The slower and less direct method of overcoming evil with good, of substituting a better way for that which is bad, of devoting the same energy to building up that we would have given to the work of tearing down, only obtains a gradual hold over us, with time and experience.

In the physical world, it is true, we have learned that this is the better method. Is our room filled with foul air? We do not weary ourselves with fruitless attempts to drive it out, we open our windows and let in the pure air and the warm sunbeams and presently the room is fresh and sweet again. So disease in the human body was once thought to be something tangible, that must be forcibly ejected from the system by the most stringent measures. Now it is regarded rather as an irregularity or defect of function than a positive existence, and the wise physician applies himself to strengthen the vital powers, and to enable the body to outgrow morbid tendencies by fullness of life.

BIBLE SCHOOL.**THE BOOK OF EXODUS.***Lesson for Nov. 10, 1901. Ex. 1:1-14.**Golden Text:—God Heard Their Groaning and God Remembered His Covenant. Ex. 2:24.***A CHICAGO TEACHER'S NOTES ON THE LESSON.**

ELIAS A. LONG.



WHILE Genesis is a record of the Church as it existed in private families, Exodus gives an account of the growth of the people of God into a nation. Genesis appears in the form of an orderly, historical narrative. Exodus, together with the three books that follow, are different in this regard. The form of these is less simple; there is a blending of records which pertain (1) to the establishment of a new and peculiar system of religion; (2) to the delivery of the civil and religious law; (3) to national history, but in no well-defined order. Egyptian monuments furnish striking proofs of the veracity of the sacred narratives respecting the bondage in Egypt. The moral lessons of Exodus are of far-reaching significance. Referring to the experience of Israel in Egypt and subsequently, it is distinctly stated by the apostle Paul that "all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10: 11. Thus the Egyptian bondage and deliverance vividly suggest the bondage to and deliverance from sin. Luke 4: 18; Rom. 8: 15, 21; 2 Cor. 11: 20; Gal. 2: 4; 4: 3. Passing through the Red Sea foreshadows the passing into the newness of spiritual life. 1 Cor. 10: 1, 2. The manna of which the Israelites ate (Ex. 16: 14, 15) and the rock from which they drank (Ex. 17: 6) teach of Christ, the spiritual Bread and the spiritual Rock. 1 Cor. 10: 3, 4. The pass-over lamb was a type of the Lamb of God. John 1: 29; 1 Cor. 5: 7. The brazen serpent (Num. 21: 9) foreshadowed the lifted Son of Man (John 3: 14, 15) and so forth, all to the end that we may become wise unto salvation. 2 Tim. 3: 16, 17.

Setting of the Lesson.

Exodus means departure. The place of the lesson was Goshen in Egypt. The sojourn in Egypt extends from Jacob's descent to that land B. C. 1706 to the exodus B. C. 1491, a period of two hundred and fifteen years. From Galatians 3: 17 it would appear that "the four hundred and thirty-six years" (Gen. 15: 14; Ex. 12: 40) included the entire period from the covenant call of Abraham out of Haran into Canaan, "a strange country" (Heb. 11: 9), to the giving of the law, which took place within a year after the exodus.

V. 1-4. Family Roll. "Now these are the names." This marks a connecting link with the preceding account in Genesis. The design is to show the literal fulfillment of the promise to Abraham that his seed should be multiplied exceedingly. Gen. 12: 2; 18: 18. * * * "Every man." The heads of the families or clans only were given. * * * "And his household came." That the households of the patriarchs may have included many persons is shown by that of Abraham's household in which there were at least three hundred and eighteen servants who could bear arms. Gen. 14: 14. Again Isaac's camp consisted of "a great store of servants," which made him mightier than some neighboring kings. Gen. 26: 14, 16.

V. 5. Small Beginnings. "Were seventy souls." The number is repeated from Gen. 46: 8-26, where the names of

the persons are given. Jacob himself (Gen. 46: 27), his sons, grandsons, his daughter Dinah, his granddaughter Serah, a daughter of Asher, are there mentioned. Gen. 46: 17. The number seventy made prominent at this crisis was perpetuated in the seventy elders (Ex. 24: 1; Num. 11: 16), and later in the seventy apostles. Luke 10: 1. The twelve brethren (Gen. 42: 13) correspond with the twelve chief apostles. Luke 9: 1. * * * "For Joseph was in Egypt already." At first when the Hebrew shepherds had a friend at court, their migration was attended by happy results, but in time a distressing change came.

V. 6. "Dust Thou Art." "And Joseph died." This fact is repeated to add completeness to the record. God takes away the workman but carries on the work. Joseph had saved many lives (Gen. 43: 8; 50: 20), but there came a time when he must pass away. He died at the age of one hundred and ten years. His burial place was Shechem. Ex. 13: 19. * * * "And all his brethren." The briefest possible obituary of Jacob's sons. Little appears about them apart from Joseph. * * * "And all that generation." Including the Egyptians and Pharaoh. V. 8. The verse forcibly shows that there is no escape from the law laid down when sin entered the world. Gen. 2: 17; 3: 19. It is a sober fact that within a few generations every one of the millions in our land will have died.

V. 7. Unprecedented Increase. "And the children of Israel were fruitful." God had variously promised Abraham that he would make him a great nation and exceedingly fruitful. Gen. 12: 2; 17: 6. Later it was specified that this would take place in Egypt. Gen. 46: 3. This was "the time of promise," which became historical. Acts 7: 17, 18; Ps. 105: 24. * * * "Increased abundantly." Swarmed as fishes. The ordinary increase of families in Egypt, according to historians, was remarkable, to which must be added the fulfillment of God's special promise to Abraham. * * * "And multiplied." All the expressions in this brief statement are designed to emphasize the surprising increase of this people from family to clan, to nation. * * * "Waxed exceedingly mighty." They were strong in numbers, and being of hardy stock they collectively represented great power. * * * "Land filled with them." The land of Goshen allotted to Jacob's family. The original number that "multiplied" (V. 7) unto two million or more souls that left Egypt (for warriors alone see Num. 1: 46), was not merely the seventy named in V. 5, but "households" (Gen. 45: 11) of herdsmen and retainers, probably numbering hundreds each and including men, women and children (Gen. 46: 7), a total, likely, of two thousand or three thousand persons. Deut. 10: 22.

V. 8. Political Revolution. "There rose up a new king." Not in the ordinary succession, but a king of a new dynasty. It was about sixty years after the death of Joseph that Egypt was convulsed by political revolution, in which the old dynasty of the shepherd kings was overthrown and upper and lower Egypt became one kingdom. The new king, it is believed, was either Thotmes III. or Rameses II., the Sesostis of Greek history, the dynasty being the 19th of Egypt. In July, 1881, the actual body of this Ramesis II., known as the Pharaoh of the oppression, was discovered near Thebes. The identity is unquestionable. The remains are in the museum of Bulaq, near Cairo, Egypt. * * * "Which knew not Joseph." As the butler, whom Joseph had befriended, forgot his friend, so the new ruler, whose people had been helped through years of famine, soon forgot the nation's Savior. Forgetfulness easily becomes a great sin. The object of the ordinance of the Lord's Supper is that we may not forget the death of our Savior.

V. 9. Exalting Race Prejudices. "Behold." Investigation of this people and their amazing prolificacy on the part of the king called forth great astonishment. So the word "Behold" indicates. * * * "Children of Israel are more and mightier than we." Egypt's experience with the Hyksos, or Shepherd Kings, who, as invaders, had gained and held the supremacy over that nation for many years, would set the new king to strengthen himself as against these shepherds from Canaan.

V. 10. Exaggerated Alarm. "Deal wisely." Their policy must be shrewd, for the circumstances of the people's increase were extraordinary. But the wisdom of this world is foolishness with God. 1 Cor. 3: 18-20. This was only one of innumerable times that men "have taken crafty counsel against God's counsel," only to fail. Ps. 83: 3, 4; Acts 12: 24; 23: 12; Phil. 1: 12. * * * "Lest they join also unto our enemies." Egypt's greatest enemies had always been peoples to the east and north beyond Goshen, hence approach would be from that direction. The danger was greater because of the recent political revolution which

marked the new king's incoming. But perhaps the true reason was the desire for cheap, servile labor to build great national works. * * * "And get them up out of the land." The policy decided upon was to retain this prolific people as forced laborers for prospective, stupendous national works, instead of permitting them to unite their strength with enemies and thus be lost to Egypt, while weakening the nation.

V. 11. Cold-Blooded Measures. "Did set over them taskmasters." The Egyptians possibly at first imposed a ruinous rent. The measure under the taskmasters was that of forced labor for the king, not the reducing of them to slavery in the ordinary sense of private ownership. Such was a common course with ancient rulers when carrying out their ambitious ideas. Solomon resorted to it in a way that brought discredit on his reign. Compare 1 Kings 5: 13, 14 with 12: 11, 14. * * * "To afflict them with their burdens." Tristram reveals the cruelty practiced when he says, "The peasantry were ground down to the lowest state of degradation compelled by the Kurbash, a weapon worse than the whips of Solomon (1 Kings 12: 11), until recently abolished by English occupation." The heartless expenditure of human life on so great yet useless a work as the Egyptian pyramids, although probably built earlier, show the small value placed by that nation's rulers on men's lives and strength. As a modern lecturer has said, "Up from the sands arise those huge blocks of stone, a testimony to the greatness of Pharaoh and to the abundance and cheapness of human life. In the quarries and on the roads, on the machinery and on the walls, for a score of years toiled every day a hundred thousand men, wageless, underfed, scourged, overworked, sick, dizzy, exhausted, their only hospital the taskmaster's whip, which stimulated into one last agonizing effort the exhausted muscles of the used-up body." The ancient monuments picture Egyptian severity, in the form of heavy burdens borne by naked backs under savage whips wielded by taskmasters. But this servitude is a lively image of man's bondage to the sins of intemperance and other vices. * * * "And they built for Pharaoh treasure cities." Store cities. R. V. They were cities designed to strengthen the kingdom by means of storing arms and provisions, necessary for troops and caravans about to cross the desert. * * * "Pithom and Rameses." These cities were located between the Nile and the site of the present Suez canal at Ismailia. In 1883-84 Pithom was discovered about twelve miles west of Ismailia. Here were found enormous ruins, the bricks of which bear the inscription of Pi Tum (Pithom). Specimens of these bricks can be found in some modern museums. Pithom was the religious name. Its civil name was Succoth, the place, according to Prof. Sayce, from which the Israelites started on their march. Ex. 13: 20. Rameses has not been found.

V. 12. Fruitless Opposition. "The more they afflicted them." They afflicted them, not alone by oppression, but they ordered the male children to be killed. V. 16, 22. * * * "The more they multiplied." The more God blessed them in the way of becoming a great nation. It was he who, as the Psalmist sings, "increased his people greatly." Ps. 105: 24. So affliction of Christ's church has resulted in a multiplied church. Within a few months of our Savior's crucifixion his followers had increased many fold over their earlier numbers. * * * "Were grieved." The meaning is more than our understanding of the expression. It indicated a mixture of loathing and alarm.

V. 13. Symbol of Sin Service. "To serve with rigor." The word rigor is derived from a root which means to break into pieces, to crush. So sin imposes the "works of the flesh." Gal. 5: 19-21. These form a bondage stronger than chains, the bondage of bad habits, with attending disease, remorse and fear of future punishment. Augustine said that "a wicked man, though he were a king, is yet enslaved."

V. 14. Fellowship and Suffering. "Made their lives bitter with hard bondage." The bitter bondage did not achieve the end sought, while it did solidify the Israelites. More than this, it prepared them to accept the Word from the God of Abraham, and to long for the land of promise. How much bitterness is caused in families and among friends by the acts of those who should be the bearers of the sorrow and care of others. Do I cause any one's life to be bitter? * * * "In mortar and in brick." On ancient monuments parties of these brick makers are shown depicted with taskmasters beside them having uplifted sticks. Ruins of great brick structures are found in all parts of Egypt. One consequence of this severe treatment would be that it would develop in the Israelites an honest regard for the feelings of their fellows. Another, that the experience of Egyptian

bondage became an inheritance which bound the Hebrews together, and in spite of their tribal differences made them a nation. In addition, the rescue of the Israelites was so clearly a work of Divine power that they were the more fully trained to trust in God. The apostle Paul testified to the helpfulness of the fellowship of suffering with Christ. Phil. 3: 10.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.



OD hears everything. Not only our words, but the unspoken thoughts fall upon his ear. The Indian bends to the earth to catch the sound and his sensitive hearing is able to locate movements at considerable distance. The ear of the Almighty is turned toward the earth, and no sound passes by him unnoticed. Amid all our sufferings God listens to our groanings. Perhaps it is in the midnight and every person in the house is asleep, but you are suffering and you may be thinking that no one hears your groaning, but the Lord's ear is not deaf. God does hear. His ear is always open unto our prayer—pressed close up to the lips of his children. Perhaps there is trouble on your heart, such a trouble that you feel that you cannot mention it to your most trusted friend. You suffer alone and yet you are not alone, for God hears your sadness, for even sadness can be heard by the Almighty. You have been helped sometimes by simply having some one listen to your trouble. May be they cannot help you—just listen and no more, but when you finished telling the story you closed it by saying, "It has been a great relief to me just to tell somebody about this," and so you were helped. Sympathy is more valuable than gold. Now God hears you and you are helped in telling him your troubles, but more, God is able to help and does help. He may not help as you expect, but he helps as his infinite wisdom directs and there is joy in the simple thought that God hears our groaning. And, too, he remembers his covenant. It is said elsewhere, "The word of God cannot be broken." What he promises he is always able to perform, and God delights in doing for us. His promises are based upon his love. The whole Bible is simply a book of promises over-arched with God's everlasting covenant. He forgets our sins, but he does not forget his love for us. It is a joyful thought that God remembers. He remembers his covenant with us, and whatever we may think as to God's keeping of that covenant, he is going to keep it. God's part is always all right. There is no place for worry there. You need not give it a thought except it be a thought of gratitude and joy. That covenant is everlasting, and while our part of it is marred and broken, God's part remains in perfect beauty and can never be marred. Things may go wrong from our way of thinking, but God will make all things right to that degree that we give ourselves into his keeping. He is the Lord.

Our Father, since thou art hearing always, help us that we shall not complain of thy dealings with us or that a murmur shall escape our lips. Amen.

A man who has good judgment has the same advantage over men of any other qualifications whatsoever as one that can see would have over a blind man of ten times the strength.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

OUR NATIONAL BONDAGE.

Topics New, 10.—Ref., Hab. 1:13-17; Amos 6:1-6.



THIS topic is striking in its wording. The liquor traffic has become our national bondage. There is no question but the saloon power is a mighty factor in our national, state and municipal government. We may say with the Pharisees of Jesus' time, "We are free! We have not been in bondage to any man!" Yet, like these, we are bound by our own sins, or by the customs and laws which we have established. The liquor traffic is entrenched behind the social customs of centuries; the business habits of this abnormally business age; and, more than all, in the political complexity and perplexity of our very institutions and constitutions of freedom. The children of this world, who run the breweries and distilleries and grogshops and gilded palaces of infamy and intemperance, also manage the machine-politics of our states and municipalities. The children of light seem strangely unconscious or surprisingly indifferent to this dominant policy of the organized liquor business.

The Devil's "Drag-Net."

"They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?"

Whatever may have been the "burden which Habakkuk the prophet did see," this language certainly well describes the conditions in our own land and age. The whole abominable liquor traffic is the devil's drag-net. It is dragging us all down by its enticing power of alcohol; by its insinuating appeal to the commercialism of the age; by its debasing influences in controlling the policies of political parties and the management of municipal affairs. This is not poetical or prophetic imagination, but stern and awful fact.

"At Ease in Zion."

"Woe to them that are at ease in Zion!" This is the message for the hour in the conflict with the saloon power. The vast majority of Christians and temperate, upright citizens, are dwelling in a fancied security. We are trusting in the mountain of Samaria—in the poetical ideals of freedom; in the sublimely ridiculous notions that Providence or "manifest destiny" will somehow work out good from all this corrupting commercialism and Tammany and con-Tamminating influences of the rum power in our industrial, social and political life.

The blame for the perpetuation of the liquor traffic, and for every form of license law, must rest on the Christian citizens and voters of this country. We cannot shirk the responsibility. We must create public sentiment. We must outlaw the devil in politics. We must destroy his drag-net or it will destroy us.

Putting Away the Evil Day.

To put away the evil day by indifference, or for policy's sake; for commercial interests, or for party politics, is to "cause the seat of violence to come near,"

and to bind upon our social and industrial and civil life the ever-increasing burdens and unspeakable infamies of the liquor traffic.

Wapello, Ia.

THE QUIET HOUR.

(The International Bible Reading Association Daily Readings.)

BY THE REV. ALEXANDER SMELLIE, M. A.

JOSEPH EXALTED.

"Them that honour Me I will honour, and they that despise Me shall be lightly esteemed."—1 Samuel 2. 30.

Monday—Genesis 41: 1-13.



IT is better when gratitude comes late than when it never reveals itself at all. But it is best when it flows forth at once, spontaneously, irresistibly, victoriously.

Thus let it be with my gratitude to my human friend. I have many a counsellor, helper, comrade, to whom I am indebted for untold benefits. Do I thank these succourers of my heart as quickly and as cordially as I might? I fear that, like the Egyptian butler, I am much to blame for my forgetfulness. And thus let it be, even more undeniably, with my gratitude to my divine Friend. In the prison Jesus came to me. He dispelled my forebodings, he changed my terrors into peace, my midnight into noonday. He opened the door for me out of the dungeon into the palace. But have I not repaid him with coldness and indifference and neglect? Ah, God, kindle the fires in my wintry soul. May Jesus fill my whole horizon. May he lead me, a willing captive, behind his chariot wheels.

Tuesday—Genesis 41: 13-32.

God discloses his hidden thoughts to those who are scholars in his school. Scholars in the school of meditation. I must sit down with the Book of books open before me. I must make a silence in my soul, that my Lord and his message may have freedom to speak to me. I must receive his Word with attention. I must apply it to myself. And scholars in the school of prayer. Ah, but let me be sure that the prayer is earnest, simple, true. It must be an *aitema*, the asking of a suppliant heart. It must be a *deesis*, the cry of a broken heart. It must be a *proseuche*, the vow of an adoring heart. It must be an *enteuxis*, the familiar speech of a childlike heart. It must be an *eucharistia*, the thanksgiving of a grateful heart. And scholars in the school of sorrow. Sometimes my blessed Master cannot get an opportunity to talk with me, until he has withdrawn me into the garden of agony, into the wilderness of bereavement, into the prisonhouse of persecution. Then he draws near, and in the days of adversity I learn to understand him better and to love him more than in the years of success. Thus I am admitted to his secrets. Thus I am qualified to teach others.

Wednesday—Genesis 41: 33-45.

Joseph is the best Prime Minister of the earthly king, because he is the humble servitor of the heavenly. Do you remember how Andrew Melville talked with King James in Falkland Palace? "Therefore, sir, as divers times before, so now again, I must tell you, there are two kings, and two kingdoms in Scotland. There is Christ Jesus, the King, whose subject James the Sixth is, and of whose kingdom not a king nor a head nor a lord, but a member." There spoke the soldier and the

hero—yes, and there spoke the monarch's sagest counsellor and safest friend. Should I not desire and pray that my king—God save King Edward the Seventh!—may have about his throne men of wisdom and men of grace? It is of lesser moment by what party name they call themselves, but it is of infinite moment that they fear God first and honor the king next. Over in Ireland the other day, I lifted a newspaper and read its motto, *Pro rege sæpe, pro patria semper*—"For the sovereign often, for the fatherland always." It is a good motto, but it would be better still if a third clause were added, *Pro Christo maxime*—"For the Christ most of all." Ever around the royal seat of Britain, "this precious stone set in the silver sea," may Christian men stand.

Thursday—Genesis 41: 46-57.

God not only makes his true children forget all their toil, but makes them fruitful in the land of their affliction. Thus do they win the fruit of knowledge. There is an unscaling of the vision, there is an enlargement of the mind, when sorrow is sanctified and when patience fulfills her perfect work. Some Bible truths, some Divine mysteries, only grow plain and potent to the soul which, like Joseph and like Christ, has trodden the winepress alone. Thus, also, do they win the fruit of sympathy. The tenderest hearts, the hearts most skillful to soothe and comfort and relieve, are the hearts that have passed through the hot crucible of trial. They have a word in season for him who is weary; how weary they have been themselves! They know how to lighten the weight of the burden; how it pressed once on them! And thus, too, do they win the fruit of holiness. Trouble, when God is with the troubled one, cleanses the nature in marvelous ways. Superfluous things are discarded; doubtful things are fore-sworn; sinful things are bidden peremptorily. "Get thee behind me, Satan." And the man comes forth larger, stronger, purer, more fully fashioned into the likeness of Christ. In the land of my affliction may my harvests grow, my orchards thrive, my gardens blossom into beauty.

Friday—Acts 7: 9-16.

Let me overcome evil with good, as Joseph did when he supplied the necessities of the brothers who had sold him into slavery. It is the habit of nature. She takes the slag which has been thrown out of the mine, and over the ugly thing she throws her mosses and lichens, till the violated place has become wondrously beautiful again. From the battlefield where red death has come to brave men, she calls forth in richest measure the corn and the wheat. She is full of living kindness. It is the habit of the angels. "They for me fight, they watch and duly ward. And their bright squadrons round about me plant, And all for love and nothing for reward." Though I am forgetful of them, though I go on my way heedless and unconcerned, they do not cease their regard for me. They are glad to be ministering spirits to every heir of salvation. Best of all, it is the habit of God. The Father gave up his Son for me, so unthankful and unworthy. The Son died for me, wretched and miserable and poor and blind and naked. The Spirit is well-content to make his home in my backward and unbelieving and sin-tarnished soul. The transcendent goodness of my God—surely, it is "darkness to my intellect but sunshine to my heart." So I am in the best of company if I forgive and forget.

Saturday—Psalm 105: 7-22.

"He made him lord of his house, and ruler of all his

substance." Even so Christ Jesus is my sole and sufficient King. If I am to be fed with the fine wheat of his inexhaustible granaries, if in my hunger for holiness and for comfort and for guidance he is to supply all my need, it will only be if I comply with his commandments and submit to his ruling. Joseph was autocratic, and so is Jesus; in little things and in great he demands my obedience. "Whatsoever he saith unto you, do it"—there are my marching orders. But, when I carry them out, I discover that my waterpots are filled with the wine of God. Therefore I would receive him, not only as the Prophet, who teaches me by the leadings of his providence, and by the penetrating light of his Word, and by the inner voices of his Holy Spirit; and not only as the Priest, who long since offered himself in my stead, and to-day for me "pleads his own fulfillment of all laws"; but as the King, the One Good Despot, the blessed Tyrant, the absolute Master of my thought and my speech and my history.

Sunday—Romans 8: 18-28.

If the Apostle is right, and all things in the Christian's life work together for good, how true are George MacDonald's verses! I give them to you this Sabbath morning.

"Every time would have its song,
If the heart were right;
Seeing Love all tender, strong,
Fills the day and night.

"Weary drop the hands of prayer
Calling out for peace;
Love always and everywhere
Sings and does not cease.

"Yea, Love singeth in the vault,
Singeth on the stair;
Even for sorrow will not halt,
Singeth everywhere.

"For the Great Love everywhere
Over all doth glow,
Draws His birds up through the air,
Tends His birds below.

"Therefore if my heart were right,
I should sing out clear;
Sing aloud both day and night
Every day in the year."

One of the innumerable stories about Bishop Phillips Brooks is that one day, being absorbed with work, he instructed his servant not to admit visitors, but while these orders were being enforced the bishop happened to show himself at the front door, where he recognized an old classmate. The visitor was taken in cordially, much to the chagrin of the servant, who afterward remonstrated with his master at being treated so. "Why," said the servant, "you told me that you would be so busy that you wouldn't see the Angel Gabriel if he called." "Yes," answered the bishop, "I did say that and I meant it. But there's all the difference in the world between Gabriel and my friend. I'm bound to see Gabriel anyway in the next world, but as there is some doubt about my seeing this man there it was only right that I should see him here when he took the trouble to call upon me."

A smart student once asked Dr. Morgan of Oberlin if he could not shorten his course of study into the ministry. His answer was, "When God wishes to make an oak he takes many years to complete his work; if he would make a squash a few weeks would suffice."—*Oklahoma Outlook*.

BUSINESS IN CHRISTIANITY AND CHRISTIANITY IN BUSINESS.

A. B. Phillips, Augusta, Ga.

Long years ago the church invited the world to put more Christianity into its business; now the world invites the church to put more business into its Christianity. The logical answer to this sensible exhortation is the Church Extension Society. This society comes into existence committed to the King's business. We must not take for granted that home and foreign missions are broad and spiritual and look upon church extension as being limited and secular. Those who do so remind me of the man who laughed at a German florist for cultivating a narrow garden. "But," said the lover of flowers, "see how high it is; it reaches to the stars." All our societies are many phases of one grand work, just as the rainbow beauty is composed of the harmonious blending of various hues. It would be fatal to neglect either side of our great religion. Upon the natural the spiritual is superinduced. Both ideas are happily blended in our Savior's unique life. He does not only prepare us for a place, but he prepares a place for us. The author of the world's best sermon is the architect of the house of many mansions. As the carpenter of Nazareth came to the aid of the wilderness preacher, so we should send forth the mechanic and evangelist, to toil side by side. If it is the glory of the Home Society to call new congregations into being, it is the peculiar joy of church extension to give them "a local habitation and a name."

What is a congregation without a home? The beasts of the earth are not denied so great a boon. The watch dog returns to his master's gate, the fierce lion will seek his lair and lay him down in his den. "As for the stork the fir trees are her house; the high hills are a refuge for the wild goats, and the rocks for the conies." But tonight, twenty-seven hundred little groups of the feeblest children of the Son of Man have not where to lay their heads. They worship God in private homes; they sing the songs of Zion in rented halls; some dwell in tents like Abraham, with Isaac and Jacob. These are our heroes, who toil hardest and suffer most for the cause we love. Banks and loan associations, charging high interest and exacting iron-clad securities, seldom look upon the little bands with favor; but in charity we must excuse the oversight, because such men and women as these are spiritually discerned.

At this point church extension comes to the rescue with common sense advice and a few indispensable business propositions. First, the missions are asked to decide whether or not they need a building, and what in reason should be the cost. Second, they are

urged to raise all the money possible on the ground. Third, they are advised to secure a desirable lot, with a clear title, in a residence portion of the city. Once the people would go to the church, but now the church must go to the people. Success or failure will depend in a large degree upon the choice of a location. Promising congregations have been relegated to oblivion on back streets, or buried alive in a hole in the ground, by trying to make God accept what the devil would not have. It would be better to pay market price for a corner lot in Zion, than to receive a whole acre donated in Hinnom. After the lot has been secured they ask the Extension Society for a loan, to be returned in five equal annual instalments, at the low rate of four per cent. The loan is to be secured by first mortgage on the church property, and must be sufficient to complete the building, and cancel all other indebtedness except the mortgage; so, when the mortgage is paid, the property will be free of debt. Without this method, hundreds of our congregations can never own a church home. Unless they are anchored to some spot they can call their own, they will soon be lost to us forever. To allow such children of promise to go from us by default is to be guilty of the worst form of slothfulness in business. Manufacturing establishments constantly guard against the least possible loss; they no longer cast material worth millions into the waste pile and the ash-heap. They tell us: "Our packing houses have learned to utilize every part of the hog except his squeal." And soon, very soon, some inventor may come and convert his harsh tones into music, and give him a voice as sweet as the notes of "an instrument of ten strings." When Jesus called Peter and Andrew, they were casting a net into the sea; this was the primitive Home Society—catching the fish. When he called James and John they were mending their nets; these were charter members of Church Extension—keeping the fish from getting away.

Church Extension has just completed the lucky thirteenth year of its age, and seeks to drive away all superstitious fears, by assuring us the last year has been its best year. We now have in the fund \$305,342.26. We will have half a million in 1905. Over five hundred prosperous young churches have received assistance. More than one hundred and sixty thousand dollars have been returned and reloaned. The money is not buried in one place by giving, but kept in perpetual motion by loaning. Instead of fostering beggars this principle encourages thrift. We know from experience that every Church Extension roof shelters missionary heads.

Good men used to tell us they would gladly aid our new organizations, if a plan of co-operation could be devised, if concerted action could be assured, if the management could be placed in competent hands. Church Extension

meets this long-felt need. I have in mind a church we lost last year that could have been saved by this society without the exchange of a dollar. All the congregation needed was business direction. The little band is now scattered, those who gave liberally are disgusted, and their donations have vanished forever. Alas! This is not a special case, but the inglorious history of a thousand fields. The indirect influence of Church Extension is greater than you and I will ever know. Our best house of worship in South Carolina was built by seventeen members. They said: "We will begin and do our best, and if we fail Brother Muckley will help us out." Brother Muckley will never help them out, because they "owe no man anything, but to love one another." Had it not been for the hope created by the existence of our Extension Fund this band would never have had the courage to begin. How often do we read of financial disaster and absconding officials, but let me say to the credit of the Kansas City Board, in managing a fund that has reached over three hundred and five thousand dollars, during thirteen trying years, they have never lost a single loan. Such orthodox financiering ought to admit them to full fellowship and good standing with every organization among the Disciples of Christ; and, further, such business honor, on the part of the five hundred churches that have received aid, compels respect for the other twenty-seven hundred that need it.

We have the best Church Extension scheme ever devised. The money helps build a new church every five years. The money more than doubles its working power every five years. Every dollar loaned by the society calls out three dollars on the mission field. Over three hundred and five thousand dollars in our treasury is the earnest of a round million that we will soon report with pride and rejoice over in national conventions. If we fail in extension work the fault will not be with the plan, but the people. This reminds me of the traveling salesman who presented himself on the sixth floor of a large department store, hoping to sell a bill of goods. The impatient overseer regarding him as an interloper threw him down on the landing of the fifth floor; the manager on the fifth threw him down to the landing of the fourth. This man was not without descent. Finally, a clerk on the first heaved him into the midst of the street, where he lit on his back with his heels in the air and his hands extended ad astra. In a moment he bounded to his feet, and after viewing that structure from foundation to exalted roof, he lifted up his voice and exclaimed: "Great lands, what a system!" The Church Extension plan is not a visionary scheme. It is a magnificent system. It appeals to the business sense of the most experienced financiers.

(To be continued.)

NOTES AND PERSONALS

J. M. Elam of Rochester, Minn., preached at Sullivan, Ind., last Sunday.

W. W. Weedon reports money provided for the new house just dedicated. Bro. Weedon continues there in a meeting.

J. V. Updike has declined the call to the pastorate of the church at Canton, O. He will continue in the evangelistic field. He is now in a meeting in Massillon, O.

A. L. Ward closed his work at Rensselaer, Ind., Oct. 27. He begins at Martinsville Nov. 1. In the past two years there have been 41 additions to the church there.

Frank L. Van Voorhis reports one addition at Diagonal, Iowa, making nine since July 1. He has had fourteen additions at Clearfield, Iowa, during the same time.

James R. McIntyre closed his work at Ames, Iowa, Oct. 13, and began at Ft. Dodge, Iowa, Oct. 20. During the three years of his pastorate at Ames there have been 105 additions to the church.

A comparison of the receipts for Foreign Missions from Oct. 1 to 25 in 1900 and 1901 shows a gain in regular receipts of \$63.89; in bequests, \$349.45, and in annuities a loss of \$100.00.

Geo. F. Hall is in a meeting with the Third church of Akron, O. Preceding the meeting he delivered his lecture on "The Greatest Book in the World," which was very highly commended by the local press.

The church at Nunda, Ill., was favored with sermons, Oct. 20, by Bros. C. S. Medbury, Angola, Ind., a former pastor, and by Bro. R. H. Bolton, Findlay, O., father of the present pastor, J. W. Bolton, and editor of The Church Messenger, a local paper in Findlay, O.

W. H. Coleman has accepted a call from the City Mission Board of Des Moines, Iowa, and has begun his work there. For some time Bro. Coleman has been the corresponding secretary of the state of Florida, located at Ocala.

B. S. Ferrall reports as follows from Watseka, Ill., Oct. 25: "Another baptism since last report, a lady 77 years old, visiting in our county seat. Our quartet furnished the special music at the state convention recently. This congregation will observe rally day Nov. 3."

The school of pastoral helpers of Cincinnati, O., has in attendance this its second year young women from three denominations and eight states. Several of them are college graduates. Pastors who desire a woman assistant

will do well to write to A. M. Harvuot, president, 617 Richmond street, Cincinnati, O.

The following dispatch just received from Wilson-Huston meeting at Rushville, Ind., where W. J. Russell is pastor, dated Oct. 27th: "Meeting eight days old; 53 to date; 38 today, 34 by confession; 1,400 present tonight. Russell a royal yoke-fellow. Church hard at work. Wilson and Huston, evangelists."

The first number of the Illinois Christian News has made its appearance. This is a four-page paper devoted to the churches of Illinois, published by the Illinois Christian Missionary Society and edited by Secretaries J. Fred Jones and W. D. Deeweese. It makes a creditable appearance. We wish it success.

Sunday, Oct. 20, was a great day with the church at Carlinville, Ill., where J. S. Smith is pastor. It was rally day and roll call and a debt of \$700 was raised. Evangelist W. H. Harding was present and his part of the work is very highly spoken of. During the past year this church has raised an indebtedness of \$3,625.00, and without any special help over 30 have been added to the membership.

John F. Brown, editor of the Christian Guide of Louisville, Ky., is preparing to issue a book entitled "An Encyclopaedia of the Churches of Christ at the Beginning of the Twentieth Century." It will consist of from two to three thousand half tone cuts of preachers, churches, etc., with a short sketch of each, also about two hundred pages of history of the restoration movement. This will no doubt be an interesting volume.

Oct. 20 was Red Letter Day with the Fourth Avenue church of Columbus, Ohio, where M. E. Chatley is pastor. A grand flag rally was held by the Sunday school, 319 being present and collection \$11.22. At the close of the morning service a conference of men was held in the interest of more regular attendance at all the services. At 4 p. m. the officers met and adopted plans for a new auditorium. In the evening the largest audience of the season greeted the pastor and two young men were baptized.

Evangelist Herbert Yeuell writes as follows from Parkersburg, W. Va., Oct. 25: "The Parkersburg, W. Va., meeting is a wonder of surprise. I came here to dedicate but deemed it impossible to raise necessary money, especially as Z. Z. Carpenter was here six months ago and secured all available pledges and the membership small and overtaxed. However, we went to work with many misgivings and here we are in a great meeting. Crowds tax seating capacity, 56 added in less than three weeks, and about \$500 in cash raised. Bro. O. G. White deserves the commendation of the brotherhood.

God certainly has endorsed his labors, and his gentle and earnest wife are greatly beloved."

The Christian Index in its last issue says The Christian Century refused to publish one of Charles Reign Scoville's sermons and comments that the refusal was due to our inability or unwillingness to advocate the plea of the Disciples. No doubt the worthy editor of the Index had been eating mince pie and dreamed these peculiar things. It is news to us. We have never seen the sermon referred to and have never had the opportunity to print it. We always reserve the editor's prerogative to select material and do not publish anything simply because it is offered. The grade of our paper could not be maintained otherwise. We have, however, not had the privilege of examining one of Bro. Scoville's sermons. We have asked him to furnish us one and are hoping to get it in the near future. We trust our good brother editor will not neglect his own duties in worrying over what he dreams to be our policy. The Christian Century of the Disciples of Christ stands squarely for New Testament Christianity and does not shun "to declare the whole counsel of God." Our business is sufficiently voluminous to keep us fully employed and we do not feel in any way obligated to look after the business or policy of any of our contemporaries.

J. K. Hester, missionary evangelist for the churches of Christ of Steuben Co., Ind., and the American Christian Missionary Society, is engaged in a meeting with the church at Olivia, Minn. His last meeting was held at Walden, Mich., with eighteen additions. Six by confession and baptism, two from Church of God, one from United Brethren, nine by letter and statement. Bro. Hester has been operating under the direction of the A. C. M. S. for over three years. Heretofore he has been assigned to special fields, northwestern Canada, northeastern Indiana and state of Michigan, but now it is the purpose of the societies to send him to any field in any state or territory where the opening is good for a series of meetings. It is worthy of note that Bro. Hester in the year 1900 led all the home missionaries of all denominations, having an even hundred additions. The average of our missionaries was seventy-seven and that of all other bodies less. The work of 1901 was equally as successful, having had 62 additions and built a \$2,300.00 church building in the new town of Stroth, Ind., and aided the mission church of Adrian, Mich., in an eight weeks' meeting in which there were ten additions, and secured a thousand dollar lot. All mission churches needing such assistance would do well to communicate with Bro. Hester. His address for several weeks will be Olivia, Minn. His home address is Earlarger, Ky.

CHICAGO NOTES.

The Monroe Street Christian church has completed their new house of worship, which is one of the most unique buildings in the city. A reception will be held on Friday evening, Nov. 1st, for the inspection of the new church before its dedication. On Sunday morning, Nov. 3, Charles Clayton Morrison, the pastor, will preach the dedicatory sermon. Sunday afternoon at 3 p. m. will be held a fellowship meeting, to which the neighboring pastors are invited. Dr. Gunsaulus will preach the evening sermon.

The Englewood church has received plans for their new building which is designed especially for institutional methods of work. The building when completed as designed will cost about \$30,000. The growth of the Englewood church is one of the most gratifying features of the work in the city.

Rev. T. S. Tinsley has completed a year's work with the North Side Christian church, which has been fruitful and happy in many respects. During the year 83 persons have been added to the congregation. The house has been painted and decorated and \$2,800 paid on the indebtedness.

The Douglas Park church has extended a unanimous call to Claire L. Waite for another year. Their new building will soon be completed, when they hope to conduct a revival meeting.

The Humboldt church has been granted a loan of \$1,100 by the Church Extension Board and work will be resumed on their new building in a few days.

The Irving Park church continues to prosper under the efficient leadership of Marion Stevenson. On Sunday, Oct. 20, without previous announcement at their monthly meeting, they asked for \$300 and received instead \$580. During the last week they held a preparatory service for Forefathers' Day, consisting of addresses by various ministers of the city which in subject and design was unique. Dr. H. L. Willett spoke on the Campbell's and the Discovery of the Basis of Christian Union; T. S. Tinsley, on Barton W. Stone and the Spirit of Union Exemplified; W. B. Taylor on Walter Scott, or the Discovery of the Evangelistic Spirit and Method of the Apostolic Work; J. W. Allen on the Spirit of Union in Organized Missionary Effort.

W. B. Taylor, superintendent of missions, will begin a meeting for the Ashland Christian church Sunday, Nov. 3d, which is to be followed by a meeting with the church at Harvey, beginning Nov. 24th.

The quarterly rally of the Chicago Christian Missionary Society will be held in Kimball Hall, as usual, Nov. 10. This will be also the annual meeting at which the report of the work of the Society for the entire year will be given.

The annual business meeting of the

Chicago Christian Missionary Society will be held Monday evening, Nov. 4.

W. D. Ward began his pastorate with the Evanston church Sunday, Oct. 30, with encouraging prospects for success in his new field.

There were ten additions last Sunday at Hyde Park, Chicago, Edward S. Ames, pastor, making 31 in last five weeks.

THE GOSPEL OF THE HELPING HAND.

Christian philanthropy has just received encouragement from Champion Ferguson of Eureka Springs, Ark., who has given the National Benevolent Association of the Churches of Christ an annuity of fifteen hundred dollars.

Bro. Ferguson is not a man of wealth, but realizes he will get as good financial returns from this as from any other investment and will, at the same time, have the joy of seeing his money do untold good in its ministry of love to our helpless old saints and to our orphan children. He will get 6 per cent interest, payable semi-annually now, and tributes of love in heaven forever.

Let all who wish fellowship with Bro. Ferguson in his holy ministry write

Geo. L. Snively,

Gen'l Sec'y.

903 Aubert avenue, St. Louis, Mo.

WORDS OF ENCOURAGEMENT.

"The circulars in regard to the new enterprise inaugurated by 'The Century' have been received and the plan meets my heartiest approval. For years I have had some thought in the same direction; for I was persuaded the most of our people were in danger of being content with being simply another 'denomination,' seeking large numbers for the sake of numbers, making no real effort to a better understanding of the religious problems all about, knowing nothing of and caring less for the work being accomplished by other religious bodies—in fine, being the most sectarian of the sects. The abominable narrowness of many of our preachers has been a matter of amazement and sorrow to me. To the most of us who have breathed a freer atmosphere it has been difficult to possess our souls in patience. I have enjoyed immensely your editorials. Surely nothing but good can come from their careful reading. I wish I could put 'The Century' into every home in the church."

"Dear Century: I wish to express my gratification with the work of 'The Christian Century.' You are making it a great religious weekly. I have long seen the need of a new interpretation and application of our plea, such as you are giving it. You are fitting it to the needs of the present time.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in The Christian Century.

I am in accord with the spirit and the methods which characterize your work. I think the undenominational issue a great enterprise, wisely conceived and bravely undertaken. I hope the venture will succeed. Of all people we are in the best position to lead in a synthetic movement that will result in the union of Christendom."

"The Century just to hand. I always rejoice at its appearance. I love it, and get great good out of it. You are carrying it along on a great highway—upward. I smile at the Standard's pains. It is usual, you know, for papers to take up controversies when challenged thus; but I don't see how you can do it. It would be a coming down. These troubles, it seems to me, are cured sooner by being let alone. The Lord bless you."

THE NICKEL PLAGE ROAD

will sell tickets each Tuesday, Thursday and Saturday during October to Buffalo Pan-American Exposition and return, at \$6.00, good in coaches; return limit five days from date of sale. Tickets with longer limit at slightly increased rates. Three through daily trains. Chicago Passenger Station, Van Buren street and Pacific avenue. City ticket office, 111 Adams street, Chicago.

CORRESPONDENCE

THE HISTORICAL SOCIETY.

A meeting of persons interested in the formation of an Historical Society was held at Minneapolis Tuesday, Oct. 15, at 1 p. m., at the West Hotel. A company of twenty-five representative men and women were present, while many others expressed an interest in the movement, but could not be present on account of other duties at the same hour. A temporary organization was formed, with Errett Gates, chairman; C. C. Morrison, secretary. After a brief discussion of the desirability and place of such a society, a committee of five, consisting of C. B. Newman, A. B. Philpott, Burriss A. Jenkins, F. D. Power and Errett Gates was appointed to draw up a constitution and form of organization and report at the next congress at Cleveland.

The following persons gave in their names to form a charter membership: A. McLean, A. C. Smithers, C. C. Smith, E. L. Powell, David E. Motley, F. P. Arthur, S. S. Jones, John T. Brown, W. C. Payne, Mrs. G. W. Moore, Mrs. W. S. Moffett, W. J. Lhamon, Errett Gates, C. C. Morrison, B. B. Tyler and A. B. Philpott.

This membership list will be kept open until the adoption of the constitution in March. During this time those who desire to be enrolled as charter members and have a voice in the adoption of a constitution may do so by sending their names to the undersigned.

While the conditions of membership have not been fixed yet, it is safe to say that they will be within the reach of all.

Errett Gates.

5526 Jefferson ave., Chicago, Ill.

NEBRASKA SECRETARY'S LETTER.

Frank Janes is holding a meeting at Waco, T. B. McDonald reports a church rally to be held at Platte Valley church on the 20th inst.

Vernon J. Rose of Kansas has just closed a meeting at Unadilla, where C. A. Sias ministers, with five additions.

Gregg closed at Wymore on the 15th, with 28 added, the church reorganized and a C. E. society of 20 members started. Raised nearly enough money for a preacher full time. This is a notable victory by our evangelist.

Bible School Evangelist Ogden closed at Ord in time to go to the national convention, having added 29 to the church, and given it much strength otherwise. Raised considerable money to apply on their church debt. Is now in a meeting at Stamford. Gregg is at Pawnee.

Geo. Rader of Billings, Okla., is available for a pulpit in Nebraska.

State Board meets this week at Omaha Y. M. C. A. rooms.

THIS SPACE

for ten or twelve successive weeks will be occupied by reviews by prominent brethren of **THE PRAISE HYMNAL**. Don't fail to read them. They will interest you.

THE PRAISE HYMNAL is a church music book embodying the newer ideas and later good music, at the same time retaining the best of the old. In short, it is designed to meet, on the one hand, the demands of those leading churches who have grown musically, and, on the other, to insure the musical development of all our churches.

We send samples, on approval, to those who wish to examine it.

FILLMORE BROS., - 119 W. Sixth St., CINCINNATI, O.

P. S.—Our Christmas Music is now ready. Send for List.

(1)

"Omaha, 1902," was a very conspicuous legend at the national convention. The enthusiasm and hard work of the Nebraska delegation, aided by some very good friends of the west who are not now Nebraskans, together with the evident opportunity of doing a great good to the west, gave us the convention for next year. It goes by resolution to St. Louis in 1903. Nebraska will send up a thousand delegates and visitors to Omaha next year. The headquarters provided for our state by the committee was suitable and satisfactory. We might boast of it, but will not. The exact number of Nebraska delegates is not known. There were over one hundred, and less than one hundred and fifty. Many of our younger preachers were in attendance besides the older ones. There is much that might be said, but this space will not permit it.

The letter advising churches and Bible schools and C. E. societies of the amount of the state apportionment has been mailed. If your congregation has not received a notice please advise me. I appeal to the preachers or church officers who receive them to read them to the congregation and make immediate preparation to observe Nebraska Day, which is November 3d. Make a special effort to get the matter of state missions into the hearts of the brethren and young people, and then give them an opportunity to make an offering. We believe that the apportionments are reasonable and moderate. Let the whole amount be raised if possible, but if not all at once take it in two offerings, leaving the second till January. Send in what comes in November promptly. Our evangelists Ogden and Gregg are doing splendid work. There is a steady call for assistance in various ways from needy fields. There are places into which we might go and want to go, if the means are provided. Let us rally to the work and make this a year to be remembered in Nebraska evangelism. Three thousand baptisms this year are within the reach of our powers if we exert them properly. Observe Nebraska Day.

Geo. Lobingier preached at Wymore the 20th.

D. A. Wickizer closes his work at Beatrice on the last Lord's day in the month. I am sorry to lose so strong a man as Bro. W. He goes to Iowa, as I am informed.

State Bible School Superintendent Boyd has moved to Lincoln, and takes the East Lincoln pastorate at once. His address is 2952 Star street. Remember this.

Omaha, 1902.

W. A. Baldwin.

TYNDALL, MO.

Tindall, Mo., Oct. 18, 1900.

Through the indefatigable efforts of three or four earnest Christian women of this place we have one of the finest little church buildings in the country. About one year ago these sisters conceived the idea of having a few days' meeting for which the Methodist brethren very kindly offered their building. With the few additions at this time the membership amounted to about fifteen. With this nucleus they undertook to build a church. A subscription was immediately started and after almost a year of the most untiring perseverance and tenacity of purpose they secured \$600, which they deemed sufficient to commence the building that was completed Monday, Sept. 23, at a cost of about \$1,200. The Trenton congregation having tendered the services of their pastor, Eld. C. F. Stevens, a meeting was begun on the evening of the day of its completion. On Sept. 25-26, the County Christian Co-operation held its sessions here as an encouragement to this little band of Christian workers. On the following Lord's day the house was dedicated to the service of the Lord. The indebtedness preceding the dedication was \$500, \$250 of which was raised immediately and the other \$250 provided for. With the assistance of our Trenton brethren, the meetings were continued until Oct. 15. The song service was in charge of Bro. Luther Collier and was conducted with that spirit and enthusiasm that always adds much to the success and interest of any meeting. The additions for a coun-

try church were almost phenomenal, there being 13 one evening, 17 another and 22 another, and often as many as 7 and 8. The total number was 115, 20 of whom came from the Baptist, Presbyterian, Methodist and Christian Union, 8 by statement and the remainder by confession. At one baptismal service 34 were baptised, 10 of whom were men over 40 years of age. Two-thirds of the entire number added to the fold were men. As a result of this meeting several entire families have started to lead pure and noble lives for the Master.

We have never heard the plea for practical Christianity presented more forcibly, appealing to that which is high and noble in mankind, than Elder Stevens gave it at these meetings.

E. D. Hendrickson,
County President.

REPORT OF CHURCH EXTENSION BOARD.

Thirteenth Annual Report of the Board of Church Extension of American Christian Missionary Society.

(Continued from last week.)

Our New Catalogue of Church Plans.

A new catalogue of fifty modern designs for churches was issued by the board in the January-February number of *Business in Christianity* this year. The catalogues will furnish all instructions, to building committees, and are invaluable to congregations that are contemplating building. The two catalogues will be sent to any address for 25 cents.

A Tour of the Pacific Coast.

On January 11 the board sent its corresponding secretary to the states of California, Oregon, Washington, Idaho and Montana to get acquainted with the fields and the workers, to visit our conventions and mission churches for the purpose of aiding them to build and to look after loans that had been made.

Leaving Kansas City on January 11, the corresponding secretary was gone for eight months, visiting nearly all the churches and conventions of the above named states. The object of his trip to the coast was not so much for the purpose of raising money, as to determine, if possible, how our board might be most helpful in aiding and developing the work on the coast. It was a joy to note the earnestness of our Christian brethren and the sacrifices they were making to plant a united Christian church in every town and city in these states. They deserve the loyal and liberal support of our home missionary boards.

Offerings from the Churches.

There was a gratifying gain of \$2,358.43 in contributions from the churches during the year, and a gain of 113 in the number of contributing

churches. This is especially gratifying in view of the fact that for two corresponding secretary employed on the Pacific coast. Had the entire year been spent, as heretofore, among the older and stronger churches, the offerings would have been increased still more.

Though we have grown in the offerings from the churches, the fact still remains that our largest gains are from annuities and bequests. There is a great work yet to be done in enlisting a large number of churches in regular annual contributions to this fund. While we are profoundly thankful for the increase shown in the number of contributing churches, we bow in humiliation before the fact that out of 10,260 congregations in the United States only a few over 1,300 are represented in offerings to this work. Church extension is a missionary work, as much so as any other, and every missionary church among us ought to send an annual offering to this fund. The offering should be taken, if possible, in September; but if that month be unfavorable for any reason, October or November should be used. The important thing is to get the offering. Nothing should be allowed to stand in the way of a church making one offering each year to this work, which has come to be recognized as second to none among us. Cities must be entered with this fund, east, west, north and south. This will require large loans and largely increased offerings.

We should have more individuals enlisted in our named loan fund feature. With one accord they report to the board that it is an inspiration to receive the report of the multiplying power of their named loan funds. By the plan of the named loan fund feature of this work, the 4 per cent interest and the returns on loans come back into the fund and go out again to build churches. No part of the interest is used to pay current expenses, but is constantly building up the fund.

A named loan fund is created by an individual or church giving \$5,000 in cash or subscribing that amount to be paid within ten years, by annual contributions. The fund so created is named for the donor or anyone whom he may designate.

One new named loan fund has been established this year—that of the John W. Cassell loan fund, Hopedale, Ohio.

Another Opening in Oklahoma.

The prompt work of our board at the opening of the Cherokee strip and the splendid results are fresh in your memory.

On the 31st day of July our board of church extension sent a draft of \$900 to Dick T. Morgan, of El Reno, Okla., president of the Territorial Missionary Society of Oklahoma, and made him our agent to buy church lots in Anadarko, Hobart and Lawton. The territorial board has good men on the

thirds of the year the board kept your ground to organize and build up churches at once. We cannot overestimate the importance of going in early to shape the religious thought of the new community. In Oklahoma we now have thirty churches that owe the largest part of their success to the prompt work done by the extension fund, and this was made possible by the liberal contributions of our brethren.

The Relation of Church Extension to Our Permanent Growth.

In the states where our work is being pushed most aggressively the secretaries report that there is no trouble to organize churches provided they can at once assure the new organization of a building through the church extension fund if it be necessary to borrow money. We should hasten the day when we can answer all legitimate appeals. Secular loan companies and individuals alike do not want to loan money to mission churches. This makes it uncertain whether a mission can build or not. But if our extension fund were practically large enough to assure all new organizations that they can draw on the board for aid if absolutely necessary to complete their buildings, this assurance would add new inspiration to our work all over the land.

If we would establish our cause in a new community we must own a piece of real estate and at once erect a building. We may commence in a tent, or a rented hall or hired house; but if this continues past a certain point we lose our hold on the community. The people feel that we have come to stay, and we must do something that looks like permanence. We must own a building that shall be the church home of our people. It may be plain and cheap in some cases, but if it corresponds with the homes of the people, though plain and cheap, it meets the demand. The board shall continue to urge the churches toward the half-million mark by 1905 with approval of him who alone can stir the hearts of his people and give the increase.

D. O. Smart, President.

G. W. Muckley, Cor. Sec.

(In behalf of the board.)

Churches Aided.

During the year ending September 30, 1901, eighty loans were made, aggregating \$68,350.00, seventy-three of these to help complete church buildings and seven for the purchase of lots. Beside these sixty-nine others were promised aid aggregating \$75,475.00, and their buildings are now in course of construction. The loans closed and those promised cover twenty-eight states and the Indian and Oklahoma territories, extending from Everett, Massachusetts, to San Diego, California, and from Everett, Washington, to Fellowship, Florida.

KENTUCKY DEPARTMENT

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

"Kentucky missions to the front" next Sunday, November 3d.

Victor W. Dorris of Georgetown, is assisting E. L. Frazier in a meeting at Marion, Ind.

The Mason County Sunday school convention will be held in Maysville on November 9th.

We are very much gratified in being able to report 275 additions in our columns this week.

Wren J. Grinstead held a good meeting with "home forces" at Sparta, last month, with 34 added.

W. T. Brooks of Ladoga, Ind., has been in a good meeting with the church at Camp Vellsburg.

D. G. Combs of Morehead, has been in an interesting meeting with the Glade church, Madison county.

President B. C. Hagerman occupied the pulpit of the South Side church, Lexington, at both services on last Sunday.

J. W. Harding of Winchester, has been preaching for 29 consecutive years for the Flat Woods church, Madison county.

The meeting at the East Side church, Louisville, closed with two additions. The church was greatly helped by the meeting.

We are glad to hear of the good work being done in Oklahoma by C. H. Hilton, formerly of the Clifton church, Louisville.

J. F. Mahoney of Waddy, is in an interesting meeting with the East Union church (r. M. Polsgrove, pastor), Nicholas county.

The writer is now in the midst of a splendid meeting with the church in Salvisa, Mercer county. D. M. Walker is the regular preacher.

Sand Hill, Lawrence county, Palmyra, Greenup county, and Upper Stinson, Carter county, are all taking steps to build houses of worship.

S. M. Bernard of the Portland church, Louisville, is in a good meeting with the church at Bluelick, Ind., with 20 added at last report.

A meeting is now in progress in Versailles. The minister, W. B. Taylor, is being assisted by M. J. Ferguson of Los Angeles, California.

Dr. W. T. Bundick, the well-known temperance orator from Virginia, occupied the pulpit of the Central church, Lexington, on last Sunday night.

The church at Old Union, Fayette county, is now in the midst of a good meeting. The preaching is being done by the minister, J. T. Sharrard.

W. G. Conley of the Chestnut Street church, Lexington, is assisting the minister, Ward Russell, in a meeting at Williamstown, Grant county.

The meeting at Pleasant Valley, in which H. M. Polsgrove of Carlisle did the preaching, resulted in 41 additions. O. N. Roth is the regular pastor.

President B. A. Jenkins of Lexington, began a meeting on last Sunday (27th) with the church at Paris, assisting the minister, Lloyd Darsie.

The church at Chestnut Grove, Shelby county, is now in the midst of a good meeting, with C. C. Allen, their regular minister, doing the preaching.

At last report there had been nine additions in the meeting at Clintonville, Bourbon county. H. D. Clark of Mt. Sterling, is doing the preaching.

The New Union church, Woodford county, continues to prosper under the faithful ministry of J. A. Holton, who has just been called for his eighth year.

The meeting at the Broadway church, Lexington, closed with 40 additions—24 by confession. The preaching was done by H. C. Garrison of Danville.

A protracted meeting is now in progress in the Central church, Lexington, with "home forces." The music is in charge of J. Walter Wilson of Indiana.

R. E. Moss is closing his work with the Kirksville church, Madison county, with a splendid meeting. He will begin his new work at Maysville on November 3d.

The meeting at South Elkhorn, Fayette county, in which E. L. Frazier of Indiana, did the preaching, closed with 10 additions. Prof. A. Fairhurst is pastor of this church.

Prof. Leonard G. Daugherty of Elizabethtown, has accepted the position of chorister at the Broadway church, Lexington. He will teach music also in the College of the Bible.

E. P. Couch, the regular minister, has just been assisted in a splendid meeting at Mackville, Washington county, by J. E. Payne of Hodgenville, which resulted in 15 additions.

The meeting at Barbourville, in which T. M. Myers of Asheville, N. C., assisted the pastor, J. J. Cole, closed with 18 additions, and the church is in better condition than for several years.

C. D. Royal and E. H. Jordon have just closed a successful meeting for the church at Lead Creek, which resulted in 41 additions—35 by confession, 1 from the Catholics and 5 from the Baptists.

The meeting at the Chestnut Street church, Lexington, closed with 41 additions to the church—30 by confession, 1 from Methodists and 1 from the Baptists. The regular minister, W. G. Conley did the preaching.

George Gowen is preaching a series of sixteen sermons to young men in the Broadway church, Louisville. His subject on Sunday, the 20th inst., was "The Ups and Downs of a Fast Young Man." Four were added at this service.

The annual meeting of the Churches of Christ of the Ashland District, which takes in the counties of Carter, Lewis, Lawrence, Greenup and Boyd, was held in the church at Oak Grove, Carter county, October 3-6. The meeting was well attended, and the reports were gratifying.

In the last issue of the Cynthiana Times we find the following item: "Elder Henry Mavity, aged 91 years, the oldest and one of the best known ministers of the Christian church in northeastern Kentucky, died Saturday night in the home of his son in Vanceburg. He was an active pioneer preacher for 60 years and was a man beloved by all who knew him."

Among the Kentucky preachers who attended the Minneapolis convention were: I. J. Spencer, B. A. Jenkins, C. L. Loos and T. J. Goliightly of Lexington; J. T. Brown, E. L. Powers, and R. M. Hopkins of Louisville; F. M. Tinder of Carlisle; H. C. Garrison of Danville; James Vernon of Nicholasville; George W. Nutter of Millersburg, and J. J. Haley of Cynthiana.

Elegant Wedding, Church and Society Stationery

We make a specialty of Wedding Invitations and Announcements, Folders, Visiting Cards and other polite society stationery. Our work is guaranteed the finest obtainable at any price. Engraved copper plate and 50 Correct Style, Best Wedding Bristol Visiting Cards, postpaid, 90c. Quire fine correspondence paper with any 2 initial monogram embossed in gold or any color, env. to match, postpaid, 60c. Our new process of printing in imitation of Engraving delivers all but experts, 30 correct form wedding invitations or announcements, 2 sets env., \$2.50. 100 visiting or business cards, postpaid, 25c. Write for any information concerning any commercial or society printing, engraving or embossing. We will save you money.

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BOOKS

Warwick of the Knobs, a Story of Stringtown County, Kentucky. By John Uri Lloyd, with photographic illustrations. Dodd, Mead & Co., New York. 305 pages.

This story takes us into the border land of northern Kentucky—a wild, broken country of volcanic formation—and introduces us to a people of as marked characteristics as the country which they inhabit. Preacher Warwick, an old hard-shell or Bible Baptist, is the central figure in the story. He is the type of a fast vanishing class, a man whose narrow dogmatism was redeemed by his inflexible adherence to principle. The high Calvinism which he implicitly believed made him stern; but it also put iron in the blood and made him a hero. Upon the altar of duty he could lay not only worldly honor and glory, but also a human affection. He could stifle the cry of his human soul and go on unflinchingly in the way which he felt to be marked out by God's decree. The story is connected with the time of the war of the rebellion, and it shows the sore straits into which many people were brought in a community divided in its sympathies between the North and the South, to keep true to their convictions. Every page of the book pulsates with life; and if some of the characters appear to be slightly overdrawn, it may be on account of the difficulty of imagining that such a crude and primitive state of society could have been found in any corner of this land. The writer, however, has the knack of showing that this simple, ignorant and provincial people were not only possessed of the elemental virtues, but were also possessed of qualities which call forth admiration. The book is well written and possesses to the full the element of human interest. It also has the merit of fixing upon the canvas the picture of a strange people who are well worth knowing.

The Conversion of Children. by Rev. Edward Payson Hammond, M. A. Introduction by Rev. J. E. Rankin, D. D. Fleming H. Revell Co. Paper covers, 174 pages.

This little book contains in the main a record of Mr. Hammond's thirty years' work among children. Few men have done more in the way of leading young people to make decision for Christ. Child-like himself in his simplicity of soul, and in the freshness and tenderness of his affections, he drew the children irresistibly to him. To say that he was emotional is not to undervalue the nature of the influence which he exerted upon susceptible minds. He did not intentionally use undue pressure. Yet from his very make-up he counted too much upon the results of the moment. His reigning thought was bringing the children to

Jesus, rather than that of bringing them up in the Lord's nurture. He set things in motion, leaving the necessary edification to others. His work was partial, as the work of every man is, but it had its place in the general scheme of things, and served its end.

Among the Great Masters of Oratory; Scenes in the Lives of Famous Orators; Thirty-two Reproductions of Famous Paintings, with text by Walter Rowlands. Dana, Estes & Co., Boston. Price, \$1.50.

Here we have selections from the famous speeches of thirty-two of the world's greatest orators, from Demosthenes to Gladstone. Each selection is introduced by a biographical note showing the historical setting of the words. This part of the work is well done. The orations are also skillfully chosen and arranged, and carefully edited. The letter press is a delight to the eye and the illustrations are of the highest quality. It is a book to be secured and laid aside for a Christmas present.

LITERARY NOTES.

A new series of essays by Augustine Birrell, the accomplished author of "Obiter Dicta," will be published by the Scribners this fall. No details in addition to this interesting announcement can be obtained at present other than the fact that the new book will be uniform with "Obiter Dicta," a volume whose considerable sale attests the secure place Mr. Birrell holds among American readers.

Maurice Hewlett, in his new book, "New Canterbury Tales," published by the Macmillan company, has taken the Canterbury pilgrimage as the scene of his narrative. One of the interesting qualities of his work is his boldness. In each of his recent books he has taken in hand subjects which have already been treated by the masters. He does this without in any way challenging comparison, and indeed in such a different manner and with such an individuality of style that comparison would be impossible.

With the appearance of Edwin Drood the authentic edition of the complete works of Charles Dickens is completed and is now ready for distribution in sets. Messrs. Chapman and Hall, of London, Dickens' original publishers, began the publication of this edition last October in conjunction with Chas. Scribner's Sons, with the issue of "Pickwick Papers." As far as may be judged from the sales of the individual volumes as they have appeared from month to month this should prove the most popular low-priced edition of Dickens ever issued.

Hall Caine's romance, "The Eternal City," has been called a novel which on both its human side and on the side of its intellectual intention is the

story of Samson and his lifelong struggle with the lords of the Philistines. The strong man in the story is intended to stand for the great power which during the nineteenth century has, more than any other, asserted its place in the order of the world—that is, the power of the people. It illustrates the fact that the rights of the people are in the people, and that kings and rulers can do no more than curtail them.

"In the Making of an American," published by the Macmillan Co., Jacob A. Riis gives the world the story of his life. It would not be fair to him to say that his life has been typical of that of many foreigners who have become American citizens after the storm and stress of naturalization. His experience has been exceptional. It has been the experience of twenty men in one. He has overcome obstacles which few youths encounter and still fewer can stand against in their efforts to adjust themselves to American life. As a mere boy he left Denmark because he could not have the girl he wanted, began life in America as a day laborer, drifted among the very dregs of humanity until every instinct of self-preservation had taught him the lesson of mere existence, then with his education and home training to back him he began the rapid career and interesting life as an American which he recounts so entertainingly in this book. It is a true romance, full of all the elements of fiction, and a very primer of manful struggle against injustice, ignorance, indifference and his own limitations.

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THE HOME

The Right Hand of the Most High.

Ps. 77:19.

When the burden is heavy
And weary the way,
When weak is the spirit
And dreary the day,
Let me hearten myself
In the desolate place,
With a prayer to my God,
For the light of his face,
Let me call unto him
Who will list to my cry,
Remembering ever
Though cloudy the sky,
His goodness and grace
That have kept me so long,
And so shall the Lord be
My strength and my song.
—The Christian Intelligencer.

MY LITTLE MAN.

BY KATHLEEN WATSON.

Chapter III.—(Continued.)

But at the further end of the room I saw a low door. I wondered whether it led into a cupboard or another apartment. I do not know what instinct made me do it, but softly, very softly, I turned the handle, and the door opened on to a room so low and dark that at first I could distinguish nothing—but still it was a room. I struck a match and lighted a candle which I found in the room of books beyond. And on a little pallet-bed in the corner, lying with one hand on his breast, I saw him first, my little boy, my darling. In seeing him I thought I saw Allan again so startling was the likeness.

He was asleep. On his small white face were traces of tears, and his other hand was lying on the open page of a French grammar beside him. Now and then his little body moved as if in pain, and he tossed his bright curls on the dingy pillow. Once his lips moved, and I heard him murmur: "Je—je—j'ai—I have."

And he was six years old.

As I knelt beside that pathetic little form I wondered if the souls in Paradise have power to see us as we are; praying that if so, Allan, in mercy, might be spared the pity of this sight.

The candle flickered on; in ten minutes or so it would burn itself out, but I did not stir. By its sickly light I watched my little boy, thinking of the agony of desolation and miscomprehension that must have rent his childish heart for all the long months since they had torn his father from him.

Suddenly, with a final leap of flame, the light failed, and I was alone with him in the darkness.

"Je—je—j'ai. I have," he said again; "tu—tu—as—"

Then I, unable to bear it longer, and thinking that any awakening would be

better than that tortured sleep, kissed him and in a whisper spoke his name. In a moment and with a frightened start, he woke.

"Oh, Dr. Vorstrovna, I shall know it soon—the pain was so bad—and I was tired—but I will learn it—indeed I will—"

"Waldo! Waldo! It is not Dr. Vorstrovna. Do you remember what father used to talk about—who father said would come? Well, dear little one, this is Nell."

For a moment a silence that could be taken hold of, so to speak. Afterwards he told me what he felt. Then in a twinkling his tiny arms were round my neck and in the midst of a passion of tears, yet scarcely able to speak for joy, he said:

"You are Nell? Father's Neil?"

"Yes, dear; and yours, too, now."

"And mine, too, now," he repeated slowly and in an ecstasy, holding me tightly to him with one arm round my neck and one hand firmly closed over a button of my coat.

"And mine, too, now," he said again. When he had recovered a little and I had dried his tears away, he asked me: "Where is father? Tell me, have you seen him?"

"I have seen him, dearest. But now he is in heaven," I answered, speaking as we speak to children.

"God is very kind," he said then. "I often wonder about him and am not sure. But now I know that he is kind. Because all this time I have asked him only two things, 'Please, God, take father home to heaven and send Nell to me.' And he has done them both."

I was surprised at his calmness.

"Why did you ask God to take father to heaven, dear?" I said.

"Because they told me such dreadful things of the place where he had gone. And just before he went he told me himself that he could never, never come back to me, and he asked me to pray for him that he might die. All day long I have thought of him in those dreadful places, and Dr. Vorstrovna is cross because I cannot do my lessons. Now father is warm and bright with God, and—you have come."

Even so, in the depth and intensity of our love for him, we found room, both of us, to be glad, glad that he had gone.

Then I tried to lift him on my knee, but as I did so a sharp cry of pain was wrung from his little lips.

"Oh! Nell," he said, while he lay back panting on his pillow, and I felt the moist beads of perspiration rise on his forehead, and waited in deadly anxiety for him to speak again. "Oh! Nell, my pain is very bad tonight."

"What pain, and where, my dearest?"

"Here—and here," he said, putting his hands, I could not see where in the dark.

Then the words that Allan had said to me in his prison came to my mind, but for very dread I could not speak.



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Enter **Pearline** Exit Grind

"You know, I cannot walk now. I do my lessons. Dr. Vorstrovna says it is good to be clever and know all about books. I always lie here. I wish there was a window in the wall, so that I could see the horses and the people in the street. I can only see the sky from that little pane in the roof. Sometimes it is blue, sometimes it is gray, and sometimes almost black. I like it best when it is blue. The birds fly across it, but I only see them for a moment and they are gone. The other morning, though, a sparrow came and perched on the roof and stayed for quite a minute and I thought he saw me here. Oh, I was happy. And at night sometimes I see a star. I love the stars. Do you?"

My little boy! My little boy! Six years old. All day long to suffer pain, learn lessons, and watch the sky. To see sometimes a star, sometimes a sparrow. I am not ashamed to tell you that, for the first time in my life that I can remember, I wept, and was glad of the darkness that hid my confusion.

As I sat there, wondering if all the love and joy with which I would henceforth encompass his little life could ever atone for the lonely torture of what had been, he said again, "I love the stars. Father did, too. Do you?"

"Darling, I do. And I will take you where you shall see the whole sky bright with them; not only one or two, as here."

In an eager transport of delight he raised himself on his pillow, only to fall back again in pain.

Lying down beside him on his little bed, I said: "Tell me now, dear, how long have you been ill? And who takes care of you?"

"Dr. Vorstrovna takes—care of me. He sent my nurse away when father

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went. He says he is very poor, and often we have scarcely anything to eat, because he buys so many books. He says it is better to buy books than food, because in books there is food that lasts. I do not quite know what he means, but you do, I expect. Before father went I had pain sometimes, but not much. At first when I came here I cried so, and I was often hungry, and my back hurt me and the pain was worse. Now I am never hungry. One day a lot of books came for Dr. Vorstrovna; they came from some rooms where he used to live; the man left them down stairs at the street door and all day long I was bringing them up. I am little and I could only bring two at a time, and when they were very heavy, only one. There are very many steps, you know. At first, for fun, I began to count the times I went up and down. Altogether I went eighty-four times, and there were one hundred and twenty-seven books. I can count very well. Father taught me. We used to count the trees in the avenue, and once we tried to count the stars. On that evening when I had finished the books, I was very ill, and I have never been down the steps since then."

A burning rage possessed and almost stifled me, but I managed to say:

"What doctor comes to you? Is it a kind one?"

"Oh, no doctor comes at all. They cost such a lot of money, Dr. Vorstrovna says, and order things which cost a lot of money, too. He wants to buy an old—old nerition, I think he calls it, of some book. Then when he has bought his nerition, if he has any money left and I am still no better, perhaps he will ask a doctor to come and see me."

An old "nerition"—an old edition—and for this, for this, my little boy was sacrificed!

"Go on, darling. Tell me more. Tell me everything. Why are you alone like this?" I said, not trusting myself to say more.

"I am nearly always alone in the evenings. But, indeed, I do not mind it. I can think best about father when I am alone. Dr. Vorstrovna goes to lectures, I think. He always has to do things with books. He is very clever. So was father. But father was kind, too. He used to put me on his shoulders and carry me up stairs and play with me and put his arms round me and tell me the beautifullest stories. Sometimes he was too tired to talk at all, and I just used to sit on his knees by the fire, and I was very happy. Father said that our love was the best sort of love in the world. So, though I am only a little boy, I have had the best love in the world, haven't I? Father said so."

Though absolutely and perfectly a child, he was, as we say, old-fashioned in the extreme. Owing to the fact, probably, of having been always amongst grown-up people, he had a trick of using very long words, or

rather, misusing them, in the most delightful manner. In his hours of solitude he had reviewed the past, day after day, with such minuteness, fidelity and love, that all his conversation was of the former scenes in which his father was hero, king, and lord of all.

Few things in him charmed me more than the exquisitely grave little way he had of saying "Father said so." Against that "Father said so" the united wisdom of the world would have been powerless to persuade him. It was his tiny life's "Amen."

How I remember once, later on, as I sat at my table writing, and he playing at my side, his saying to me suddenly:

"Nell"—he never, from the very first, called me by any other name—"did you know that you were positively the best fellow in the world?"

"I did not know it, dear," I answered.

"Well, you are. Father said so."

"Oh! but dearest, it is not so," I answered, thinking of the dear dead friend of my life, who had always been so blind to my faults, so lenient to my frailties.

In the silence that ensued, I turned to look at my little boy, and my heart smote me as I saw. Behold! His grave blue eyes wide open with amazement; like two scarlet burning poppies his cheeks; his tiny mouth parted with a surprise and pain too sharp for words! Then I kissed away the poppies and the pain, and made my peace with him; but I never again forgot the lesson taught me by my darling, whose father had "said so."

On that first evening I sat by his side in the cold and gloom, comforting him with thoughts of his father in heaven, beyond all cold and gloom and pain and prison for ever more, until at last I managed to soothe him off into a sweet untroubled sleep.

(To be continued.)

Rob's Revenge.

"I'll thrash him for this; see if I don't," muttered Rob, as he paced the kitchen floor in his rage. "There is a limit even to Christian forbearance, mother."

"Is there?" she said, in her gentle way. "I don't remember seeing that, but I do about forgiving seventy times seven, and overcoming evil with good."

"I think it's pretty hard," went on Rob, "if a boy has to put up with all I do at school because I'm trying to be a Christian. Just think, mother, here I find my skate-straps all cut up, with a note tied on, saying I won't need them now, as I will spend my spare time on my knees. It's in Ralph Moore's hand. No one else writes this way. Some of the other boys said my pants were praying out at the knees."

"You do need new everyday clothes," his mother said sadly.

"Nonsense, mamma. These are good enough. It's enough for you to keep me in school, the same as if father

were living. It's just being laughed at over religion that makes my blood boil. Ralph is the leader of it all. But I must hurry, or he will get the start of me in the examinations. You know, Professor White has offered a prize for the best set of papers, and I am determined to get it. You'll allow me that much revenge, won't you, mother?"

Not caring to wait for her answer, he snatched up his things, gave her a hasty kiss, and hurried away.

"Overcome evil with good," kept ringing in Rob's ears. He was wondering what it meant, when he stopped in the hall to leave his old overcoat and cap.

"No need to take the saint's books away. Of course, he won't peep," came from Ralph as Rob passed. But before the laugh that followed his remark had died away Ralph began in a distressed tone: "O boys, what will I do? I've left my paper, pencils, pen and ink and everything at home. Professor said not even a pencil should be sharpened or borrowed after he rang the last bell. O boys, can't you help me? There's only a moment, and I wouldn't lose this examination for anything. Father said this should decide about my going to college. Do some one divide," and the expression on Ralph's face was pitiful in the extreme.

All the boys expressed sympathy, but

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declared they could not spare a thing for his use.

When Rob heard Ralph's lament he felt a little grim satisfaction. His proud rival would not be in the field. Then a thought of the kind of revenge the old Book taught crossed his mind—that strange command to "overcome evil with good."

Just as the professor was rising to touch the bell, Rob reached over to Ralph, and said: "I'm sorry my paper isn't better, but here's half, and my pen and ink. Please take them."

"No more communications," came from the platform, and the surprised Ralph could only look at the unexpected supplies in amazement.

He saw at a glance Rob had given him the best of his paper, and had taken the risk of a lead pencil himself, and there came a new and strange sensation in the proud boy's heart.

"Rob, old fellow," he said, as they left the room at noon, "you're the kindest boy I ever saw, and I'm the meanest. I'll never forget this undeserved favor."

"Ralph Moore took the highest grade and Rob Wheatley the second," announced the principal a few days later. "I must say, in regard to Wheatley's excellent papers, if he had used his pen and ink, and a little more paper, the few mistakes he made would have been avoided."

I am glad to be able to say Ralph went to the professor and explained the unusual appearance of Rob's papers, and begged the standing to be changed and he given the first place.

Professor White said it was too late for such a change, but he gave an account of Rob's generous action that day before the boys, and they gave a rousing cheer for Rob Wheatley at the close.

"Rob, I don't believe you'll hear anything more about your religion," Ralph said, as they walked home together; "unless," he added, "we come for the recipe."

"Well, Robbie, so you've conquered your enemy and had your revenge," his mother said, when she heard the story. "And so there's a way to go that without blows—is there, my son?"

"Yes, mamma," he answered; "and I guess in that kind of revenge I overcame as much evil in Rob Wheatley as in Ralph Moore."—Christian Observer.

Answer to Puzzle.

In the Christian Century of Oct. 17—Whose daughter was Noah?

The answer is to be found in Numbers 26:33.

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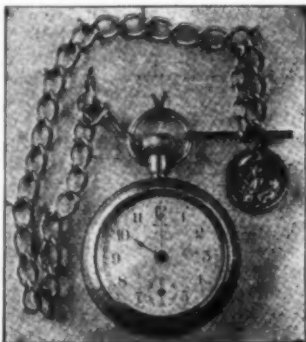
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